UNITY

Freedom, Fellowship and Character in Religion.

VOLUME XXIV.] CHICAGO, OCTOBER 19, 1889. [NUMBER 7.

169 Cumberland St Mrs

UNITY.

Senior Editor: JENKIN LLOYD JONES.

Editorial Contributors:

RICHARD BARTRAM, J. VILA BLAKE, CHARLES F. DOLE, JOHN R. EFFINGER, EMIL G. HIRSCH, FREDERICK L. HOSMER, WILLIAM C. GANNETT, ELLEN T. LEONARD, JOHN C. LEARNED, MARIA E. MAREAN, HEBER NEWTON, WILLIAM M. SALTER, ELIOT J. SAVAGE, MARION D. SHUTTER, HENRY M. SIMMONS, JAMES G. TOWNSEND, KATE GANNETT WELLS, CELIA P. WOOLLEY.

UNITY PUBLISHING COMMITTEE: Messrs. Blake, Gannett, Hosmer, Jones, Learned and Simmons.

CHARLES H. KERR & CO., PUBLISHERS,
175 DEARBORN STREET, CHICAGO.

Weekly: $1.00 per year.—Single copy 5 cents.

Advertising, 8 cents per line; reading notices, 16 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York.

Readers of UNITY are requested to mention this paper when answering advertisements.

Contents.

	PAGE
EDITORIAL.	
Notes	49
The Great Fault in Schools—L.	49
From Across the Sea.—B.	50
CONTRIBUTED AND SELECTED.	
Creed and Deed.—*Longfellow*	49
Into the Lowland Shadows.—BENJAMIN ASHBURY GOODRIDGE	50
Emerson and the Second Church	50
CONFERENCES.	
Illinois Conference Report for 1889	50
Proceedings of the Illinois Conference.	51
The Pacific Coast Conference	51
Treasurer's Report for Illinois Conference	54
CHURCH-DOOR PULPIT.	
Self-Sacrifice.—THOMAS P. BYRNES	52
CORRESPONDENCE	53
NOTES FROM THE FIELD	54
THE HOME.	
Fair Play.—*Detroit Free Press*	55
Good Hints to Mothers.—*Our Dumb Animals*	55
ANNOUNCEMENTS	56

Editorial.

CREED AND DEED.

From Longfellow's "Christus."

The clashing of creeds, and the strife
Of the many beliefs, that in vain
Perplex man's heart and brain,
Are naught but the rustle of leaves,
When the breath of God upheaves
The boughs of the Tree of Life,
And they subside again!
And I remember still
The words and from whom they came:
Not he that repeateth the name,
But he that doeth the will!

* * * * * * * *

From all vain pomps and shows,
From the pride that overflows,
And the false conceits of man;
From all the narrow rules
And subtleties of Schools,
And the craft of tongue and pen;
Bewildered in its search,
Bewildered with the cry:
Lo, here! lo, there, the Church!
Poor, sad Humanity
Through all the dust and heat
Turns back with bleeding feet,
By the weary road it came,
Unto the simple thought
By the great Master taught,
And that remaineth still:
NOT HE THAT REPEATETH THE NAME,
BUT HE THAT DOETH THE WILL!

RELIGION will not spread simply because it is true; people must be true before they will accept a true religion, said Mr. Bradley at the Bloomington Conference.

REV. GEORGE B. STOCKING, of Peoria, in his sermon at the Bloomington Conference, said that the secret of man's disbelief in religion is found in the fact that there is so little of it.

PUCK calls attention to the fact that "the first assisted Italian immigrant to this country was a person named Christopher Columbus."

A TRUE economy teaches us to limit our lower wants that we may indulge higher ones; to save in meaner things that we may spend in nobler things.

HENRY JAMES wrote of Emerson: "The only thing that I was sure of being that he like Christ was somehow divinely begotten. He seemed to me unmistakably virgin-born whenever I looked at him."

MR. MAURICE THOMPSON has accepted a position on the editorial staff of *The Independent*. He will have charge of the department of literary reviews and criticisms, at the same time continuing to write on general topics as one of the regular contributors.

EDWARD EVERETT HALE suggested that for some in our day, preaching had become "the science of concealment." The bishop of Liverpool said that the present intellectual temptation is to remain an honorary member of all schools of thought.

AT the Institute at Davenport last week a six years' course of study for Sunday-schools, reported by a committee appointed last year, was received with great interest, discussed at length, adopted, and is to be published at once. Several schools are planning to take the journey.

MRS. LIVERMORE in an article in the *Union Signal* urges women to study politics. She deplores the wide indifference and ignorance on this subject among women, and contrasts those of her own country with English women, who "take a very lively interest in politics, know what are the public questions of the day and are accurately informed about them."

THE study of a passage of poetry or philosophy is often interesting and stimulating, because it is so full of sentiment and meaning—the mind gets so much out of it. The study of a passage of the bible is often tedium itself, because there is so little in it. It has to be expanded by fictitious senses, or ingeniously loaded down with a significance which it never had.

OVER $1,500 have been added to the Endowment Fund of the Western Conference within the last week. This carries the fund over $15,000. Further contributions are on the road. No friend of the Western Conference has forgotten it, in this its hour of anxiety and need. After the Philadelphia Conference we will all take hold again and lift this fund toward its permanent footing.

REV. BROOKE HERFORD preaches the opening sermon at the convention in Mr. Utter's church next week. This makes six representatives of the American Unitarian Association that are on the programme to take part in this meeting, although the Secretary of the Western Unitarian Conference nor any representatives of that body must not be invited because it is to be "strictly a convention of churches only." We are glad to meet those, but object to the omission of these.

A WRITER on self-education in *The Independent*, Bishop John H. Vincent, says very truly, "We are hampered by conventional ideas of education. We must look at it more broadly. We must conceive of it as a growth, a continuous growth. * * * The so-called educated man is, in reality, simply being educated. The notion that there is any fixed limit to education is fatal to real intellectual progress. The college graduate who thinks of his degree as a merit-mark, and the girl who is 'finished' when she leaves school, are objects of pity."

ELIZABETH STUART PHELPS, speaking of the labors and death of Father Damien among the lepers, says: "The noblest deed since the crucifixion has been done in our day; and that he whom we might be none the worse for calling, reverently, be it said, the Hawaiian Christ, has (in his own words) 'climbed on the top of his Golgotha' to the most piteously earned rest that human sacrifice can approach. We have added Father Damien, the self-elected leper for lepers' wretched sakes, to the short list of inconceivable saints.

THE pressure at the UNITY office makes it impossible for us to report, this time, the Davenport Institute, which yielded rich results to those in attendance. Sixteen ministers were present besides a number of lay delegates representing a larger number of parishes and working centers. Its field reached from St. Louis to Minneapolis, from Sioux City to La Porte, Ind., with representatives from over the border in Massachusetts. The programme was carried out in full, with one exception, caused by the illness of Mr. Beavis, which prevented his attendance. The local interest was keen, the attendance good, the weather superb, the hospitality overflowing, the spirit deep, strong and delightfully harmonious. It was Institute work almost all the way, not speech-making. Over $75 was raised for various specific objects, $30 of which was the beginning of a permanent endowment fund,—the primordial cell of what will some day become a vital and valuable organism, the suggestion of which, and first contribution, coming from where so many good things come from, Massachusetts. Next week we hope to give an Institute number.

MR. EDWIN ARNOLD, whose visit to this country was all too brief, says his chief impression has been "the absolute practical identity of manner, mind and national life between our two countries." He is glad to make record of this and other friendly impressions, feeling himself, as he says, by sympathies and by marriage truly an American. His pet project, of which he spoke to President Harrison on his visit to the White House, is the establishment of an international council, "composed of the worthiest and best trusted men on either side," to whom shall be referred all questions affecting the relations of the two countries. He would not be an Englishman, he adds, unless he grumbled at something, and so he denounces "the cobble-stones of the New York streets, that rob the Briton of sleep by night and rack his bones by day; the snake fences which waste land and lumber and torture the eye of the artist; the lack of official luggage-porters at your railway stations, those monstrous, ugly, unpainted telegraph poles with which you mar the vistas of your finest streets." But he professes himself enchanted with our public buildings and well-equipped and numerous educational institutions, which leave no excuse for the youth of this country. "You really owe us with all your glorious chances a galaxy of great names."

THE GREAT FAULT IN SCHOOLS.

"The more general knowledge the better, but everything must shoot together in the brain. In the figure of Richter, the sulphur, saltpetre and charcoal must find each other, or the man make no powder."—*G. Stanley Hall, President of Clark University.*

In the war waged between the advocates of *discipline* and the advocates of *culture*, the mistake is made in thinking that any satisfactory result can be secured without both. There is no war between these, but there is a logical order, and in that order discipline comes first. All know how difficult it is for the child to fix its thought, for however brief a time, on a single subject. The mind wanders, it flits from object to object, it cannot keep to a pathway. The will is weak. It seems unable to control the faculties. So long as this state continues solid attainments are out of the question.

Here then is the demand for discipline. A few, a very few themes, must be chosen to occupy the mental powers. The tendency in the early and weak stage of the intellect, is to desultoriness and dissipation. The remedy is to concentrate. Few studies and faithfully pursued is the rule. No distractions permitted, or any temptation placed before the pupil to go over a vast field superficially. Enough work done in a single study, both to make it interesting and to train the memory. When this course is pursued wisely, the pupil will soon find himself gaining strength and rejoicing in the exercise of it. The sense of real and definite acquirement, the consciousness of knowledge condensed and fixed by discipline, makes the confidence and stimulates the effort of the scholar.

Too often this is lost sight of. The multiplicity of studies, books, references, objects, presented as a part of the scholar's required work; filling the school-room, breaking up the study-hour, or used to burden the mind as task at home or out of doors, is distracting and confusing. It is a burden which no mortal child should be expected to bear. It serves to keep the pupil childish, by preventing the faculties from even getting the power of grasp and continuity, so that in the end culture itself in any large sense is out of the question.

One of the redeeming features of the old-fashioned country school, with all its infinite disadvantages, was that few branches were attempted, and the boys and girls stuck to one thing long enough to give the mind a set in that direction; and to get something out of a text-book which staid by them. Many boys can testify of the untold advantage it was to them to exchange a *culture school*, with all its myriad subjects and means for broadening the mind, for a *college-fitting school* where the number of studies was cut down to a very small number for a three or four years' course, and where perhaps, for the first months they were chiefly confined to a single study — to good snug Latin lessons three times a day for example, as at Phillips Exeter Academy.

This is the sort of work which lays the foundation for culture where it ought to be — namely in the discipline of the powers, in the education of the will. Of all things the young mind needs most to be able to gather up its forces in an act of concentration and to acquire the habit of consecutive attention. Unfortunately, as it seems to us, our modern schools, both public and private, are calculated to defeat these ends. The multiplying of books and

studies, the filling up of even the hours out of school with task-work as a consequence, when the time should be free for recreation, is something to be deprecated. It breeds plenty of worry and weariness for the teacher in school, for the children out of school, and for the whole family at home. Worst of all, it scatters the mind's tendencies instead of bringing them together in unity of aim. It makes that discipline impossible without which a high culture cannot be reached. L.

FROM ACROSS THE SEA.

When last I wrote to you I anticipated that I might have to say something in my next about the Church Congress. This however falls later then I then thought, so that any account of the proceedings thereat must be postponed to a later season. Since I wrote there has been an event of far more importance than any discussion which may be raised in a Church Congress, or in any of the magazines or periodical press given to matters religious. I refer to the great strike of the dock laborers which, for a time, paralyzed the industry of this country, and but for the moderation of the men and their leaders, might have led to very serious and disastrous results. There were many things in connection with this conflict between labor and capital, which distinguish it from preceding strikes. In the first place those who first struck work were those who of all others it might have been supposed were least able to indulge in anything of the kind. They were unskilled men; they were not even in regular employment. At the London docks unskilled labor consists of two kinds, that done by the regular hands, and that done by the casuals. The latter hang about the dock-gates every day in the hope of a job turning up, and when it does the supply of labor is greatly in excess of the demand. The casual dock laborer is one who has sunk to such a condition, that he is willing to take almost anything he can get, and to wait for days at a time to get it. He is physically and morally at a low level; he may have seen better times but they were long ago; he is without hope for the future. That such men as these, unorganized, "mere fortuitous concourse" of labor atoms, should have dreamed of striking for higher pay, for more certain employment, for lesser hours, and for the abolition of a system under which a middle-man obtained a portion of their scanty pay, would seem ridiculous to most of us. And ridiculous in one sense it would have been, and the expectations of the dock directors that the men would soon be starved into surrender, would have been speedily realized, had it not been for two facts which did not enter into their calculations. First there was the sympathy shown by other branches of dock laborers, or rather by men employed in some of the trades connected with the docks. They struck too, not so much to obtain any benefit for themselves; though they subsequently got better terms, as out of sympathy with their poorer and more miserably paid brethren. Then the sympathies of the public were on the side of the men. Recollect that these had no trade organization to fall back upon, no strike fund out of which to obtain the bare necessaries of life. But soon the money came rolling in; the trade unions voted grants, the public subscribed, and large sums were sent from Australia. With these to fall back upon the leaders felt less anxiety as to the result.

And that result was that the men obtained the terms they asked. Pressure was brought to bear upon the directors, who stood out for a long time utterly immovable. The ship-owners urged them to let them themselves unload their ships. But this was refused. Things semed to be at a dead-lock and the prospect was indeed a gloomy one. At last through the intervention of the Lord-Mayor, of Cardinal Manning, and of one who bears an honored name —Mr. Sydney Buxton—who represents in the House of Commons the district in which most of the docks lie, a settlement was arrived at. The Committee of Conciliation, consisting of the three gentlemen just named, and of some others who took a less active part in the negotiations, have the satisfaction of knowing that they have by their intervention done much to alleviate the lot of men whose lives are far from happy, and whose toil is even now not too well paid. The honor of this must fall to the Cardinal and the member of Parliament. Both worked untiringly to bring about a settlement, and it must be confessed that the Church of England has allowed the Catholic Church to score one, through the apathy of its official representatives, which compared most unfavorably with the unflagging zeal displayed by the venerable Cardinal. Mr. Buxton, in addition to his labors as a member of the Committee of Conciliation, took charge of providing for many of the starving women and children, who, alas, suffer so greatly in conflicts of this kind.

I must say a word about the leader of the strike, John Burns. He is an engineer by trade, a total abstainer and a non-smoker. He is a Socialist, but to which branch of the various socialistic communities he belongs I cannot say. Some year or more ago he was arrested for attempting to hold a meeting in Trafalgar Square, which had been forbidden by the authorities, and was subsequently sentenced to a short term of imprisonment. In the early part of this year he was elected to represent the division in which he lives at the London County Council, to which is entrusted the local government of this metropolis. In this strike business, no doubt, he said some foolish things, and his threat to call a general strike did much to lessen the sympathy of the public, or rather it would have done it if the threat had not been promptly disavowed. But on the whole, John Burns proved himself an able leader, and the men were fortunate in getting him. The dock directors and the capitalist press tried hard to make out that the whole movement was a socialistic one, but this is an error. With the exception of Burns, very few of the prominent London Socialists had anything to do with it. On the whole John Burns proved himself an able leader, and the men were fortunate in gettihg him. The dock directors and the capitalist press tried hard to make out that the whole movement was a Socialistic one, but this is an error. With the exception of Burns, very few of the prominent London Socialists had anything to do with it.

A word of commendation must be given to the police authorities. Most wisely they made no display of opposition to, or interference with, the daily demonstrations made by the men. Had there been a repetition of some of the scenes of last year, when unarmed men were struck down and brutally treated by the police, the result might have been very different. The men were not in a temper to brook such interference, and the public were with them. Much to the chagrin of the dock directors, who proved themselves to be the most incompetent set of boobies that ever had the management of a great concern, the police kept quiet and did not provoke a disturbance.

Now all this is matter of history. What is to be the outcome of it all? Are the laws of supply and demand so inexorable that the victory gained by the men, the increased wages they have at present secured, will only last for a very short time? My impression is that so far as the casual laborer is concerned the advantage will be but temporary. There will be a tendency to dispense with this irregular labor and to rely more on the regulars. For those who come on to the regular staff, this will probably be a good thing, and if the gradual diminution of casual employment leads to a stoppage of the continuous inflow of unskilled labor into London, it will be a good thing for the community. But this is not the only good likely to result from the anxious time which men have gone through lately. It has opened the eyes of the capitalists to the fact that they are carrying on business now under an entirely new state of things. The solidarity of the working population is a fact which they will have to take into account. It has made the laboring class see that as long as their demands are moderate they will be strong in the strength of public support. And it has awakened many who are neither capitalists nor laborers in the ordinary sense, to a condition of things of which they had but little conception. It has made them feel that they have some responsibility for this, and that men cannot go on for ever, each one seeking to ignore the fact that he is his brother's keeper. It may be that in the pressure of other interests, in the multiplying of other engagements, the lessons of the great strike will gradually be forgotten, but I, for one, cannot help thinking that it will to many prove to be a new revelation, an awakening to a sense of responsibility, which has hitherto lain dormant. If that be the outcome of the great strike of 1889, the weeks of anxiety, of patient waiting and endurance, will not have been in vain. B.

Contributed and Selected.

INTO THE LOWLAND SHADOWS.

Into the lowland shadows,
I go from the sunlit height;
Behind me are love and laughter,
Before is the soft still night.

The pathway is easy before me,
I need not to strive nor call,
And I scarce can hear my footsteps,
So light on the road they fall.

Far, far are the lights and voices,
Near, near doth the valley lie.
Did a hand lay hold on my garments?
Did I hear a muffled cry?

Only a breath from the valley,—
That silken, light caress—
But just for a fleeting moment,
It seemed like a child's soft tress.

'Twas only a passing fancy,—
Strong hand that grasped my own—
For those who come down from the sunlight
Must tread this path alone.

BENJAMIN ASBURY GOODRIDGE.

EMERSON AND THE SECOND CHURCH.

"As he grew he found the traditions of the church, even in its most liberal aspect in New England, oppressive, and the expectations of his people often hampered him.

"He recoiled at prayer in church practice—a stated observance which must take place whether the minister was in the proper frame of mind or not. He felt that rites, natural and spontaneous, in the early days of the church, had lost for many, if not for most worshippers, all but their form, and therefore that it would be wiser and more honest to drop them or perform them in a way more natural to the people of the day, remembering that these were but symbols, and believing that the oriental phraseology and forms, instead of intensifying, shut off the rays of the truth.

"In June of 1832, he proposed to his church that they dispense with the use of the bread and wine of the Lord's Supper, and not insist upon the authority for its observance. It seems as if he had little doubt that his people would be willing to give up the form and keep the spirit, and I have been told by one of his flock that many of the younger members of his church were ready to go with him in his views and practice, though one lady came to him after this meeting and said, "You have taken my Lord away, and I know not where you have laid him," and I have read the sorrowful entries at this time in the diary of one of the most earnest of the young worshippers. The church refused to allow him to make the changes he proposed or discontinue his part of the rite."—*From "Emerson in Concord" by his Son.*

"The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

Conferences.

ILLINOIS CONFERENCE REPORT FOR 1889.

The marked feature of our State work is not in the increase of churches but in the improvement of those we have. With scarcely an exception our societies are growing in grace, in quality and in the knowledge of the truth. The great idea with them is to become efficient in the work of building character. They are fast forgetting the things behind—the protests, the denials, the negation with the controversial spirit attending them, and reaching forth to the better things before. They are putting their ideas of God, duty and humanity into the different forms of their church activities. They are slowly building themselves up into bodies of influence and power.

Those very interesting letter messages from ten of our churches, to which the Conference listened a year ago, show unmistakably the drift of church work among us to be in the direction of a larger, fuller life by bettering its conditions. Evidently the conviction grows, not alone among liberals, that the only method of saving the church to the people is to make it more worth saving.

In his rounds among the churches, it is with hearty pleasure the secretary notes the lively and growing interest in the work of the Sunday-school. The doubt period of its usefulness is passing away. Inquiries are many as to studies and tools, teachers and teaching, and reading and singing necessary to secure the best results. Very few schools think they can do good work without teachers' meetings. With their help they find it comparatively easy to awaken an interest in the child's mind and lead it on and up to the best things, even though they be strong. The problem is to make our Sunday-schools more efficient as moral and religious educators to our children.

Our post-office mission work again goes by without any report. We are consoled in knowing that there is something to report. Its secretary, Mrs. M. J. Miller of Geneseo, whose services in this field have blessed hundreds if not thousands scattered over these United States and Nova Scotia, was called some month since to the bed-side of her sick and dying mother. In a recent letter she suggests the appointment of another to fill her place. She returns soon, and we hope she will be persuaded to remain in the work another year.

To understand this arm of church work is to approve it with the whole heart. It no more needs an argument in its favor than does the maintenance of the pulpit or Sunday school. If our societies generally would give it their endorsement by making it a part of their work and providing for it as in other matters, it would be a help to it. The expense may be trifling, but the workers ought not to bear it. It stands to reason that they would give their services more freely, and perhaps more faithfully, if they had no concern as to postage and other expenses.

The secretary is convinced that an important work remains to be done within our own state limits especially through this method.

The Unity Sunday Circle, "the little church cradled in the home parlor, before even the hall is reached," as worded in one of our resolutions passed some years since, has come to stay, we think, as a method of work. Two only however have yet been organized. Both had a year's trial and proved a success. One may never reach a hall stage of life even, as circumstances do not favor. The other has a larger life and influence in the People's Church of Princeton. During this conference year your secretary has quite thoroughly canvassed several places with a purpose of organizing new circles. The nearest success to it was to secure a local postoffice mission worker in two or three of them.

The plan is a good one, as before said; and may be made as a missionary agency a worthy "second to the post-office mission." Two years ago a committee was appointed to push it. While the burden of the work naturally falls to the secretary, it needs cooperating influences.

While there has been little done during the year in church extension, there has been something in church building. Rockford, Hinsdale and Moline rejoice in new and commodious church edifices. Two of them are paid for. The debt on the third is not large. Church debts, we are glad to know, are rare things among us now.

Some late changes have taken place in the ministry of some of our parishes. Monmouth, after years of silence and depression, takes its place again among us as a working body, and prospers under the efficient labors of Rev. O. B. Beals, of Illion, N. Y. Alton finds an acceptable teacher and pastor in Rev. H. D. Stevens, of Moline. Moline settles Rev. F. P. S. Lamb, late of the Baptist faith, who enters upon his work with a courage and hope of one newly-born to a larger sense of freedom. Hinsdale calls to the place of our beloved W. C. Gannett, H. T. Root, lately from the Cambridge divinity school. Buda secures for the time the services of Leslie Sprague, of North Collins, N. Y. One only of our churches is now without its shepherd. Let us hope that Mattoon will find its feet before another year shall pass.

Our mission at Warren has maintained for some years a monthly service, with a gradually increasing interest. Some months since it suspended services, but under such circumstances as to make their renewal probable before long.

The mission at Tremont maintains a Sunday afternoon service excepting in the winter season. Its pulpit is being supplied by Rev. H. A. Westall, of this city.

Buffalo Prairie holds occasional services. The secretary spent two very interesting Sundays at different times with its people.

There are three churches, at least, in our State, which are with us in spirit though not in letter—"The People's Association" in Princeton, "The People's Church" in Aurora, and the People's Church in Chicago. The last named, under the ministry of Dr. Thomas, who, on occasions, gives us his inspiring speech, is too well-known to require further mention. The People's Church in Aurora, now ministered to by Rev. Dr. Acton, an able and liberal divine of the Methodist Church, came into existence largely through the teaching and influence of Dr. Thomas. It worships in the Universalist chapel, and is composed of thoughtful people of different schools of faith, the universalist predominating. The emphasis of its pulpit falls on the duties and uses of the life that now is, and its influence for good is very generally felt in the city.

The Princeton movement has had but thirteen months of history. The latent forces that led to it however reach back to the settlement of the place. It is a People's Church, though it calls itself an association. It has the faith and works of a church, and of a liberal church, and is destined to do a good work in Princeton. It enters its second year of existence with encouraging prospects. Rev. Mr. Brown continues to serve it.

With a view to meet or help meet the necessities of such as we might find in want of our thought, the secretary has visited Aledo, Galva, Kewanee, Mendota, Neponset, most of them several times, preached in one of them, and distributed more or less of our literature in all of them. In one of these places he finds the conditions fair for a people's church. In another it is believed that they exist, but will acquire some work to develop them. None of them were ready to assume the responsibility of a circle.

The people of Wyanett, Malden and Ohio Station are eager to hear the speech of Rev. Mr. Brown, who gives them an occasional sermon. Our literature is in demand in these places.

The secretary has attended one dedication service, one ordination service, two Rock River Circle meetings, two conferences, given two Sundays to Buffalo Prairie, supplied the pulpit of his brother ministers nine Sundays, taken charge of the Buda pulpit for nine months, filling it himself considerable part of the time, and written one hundred and fifty or more letters relating to his work.

The amount of work done is unsatisfactory to the secretary, very, but he could do no better under the circumstances. He felt that his old charge needed help, and he gave it.

Your secretary hopes the conference will consider that the state work demands a missionary agent in the field of less years and more ability, vigor and push than the one who now occupies it, and as soon as practicable will provide the same.

CHESTER COVELL, *Secretary.*

PROCEEDINGS OF THE ILLINOIS STATE CONFERENCE.

The fifteenth annual meeting of the body convened at Bloomington, Oct. 1-3. The opening sermon was preached on Tuesday evening by Rev. John Snyder, of St. Louis. The attendance was good; excellent music was rendered by the choir. The subject of the sermon was "A Working Church." The speaker sought for the power of the orthodox churches, that which, in spite of their outgrown theology, exerts such potent and helpful influence; and he found it not in their theology, but in their profound faith in God and the deep sense of sin. These are the conditions of vitality in any church.

On Wednesday morning a goodly number were gathered at the devotional meeting, led by Rev. T. P. Byrnes, of Geneva. At ten o'clock Prof. George P. Brown, of Bloomington, was called to the chair in the absence of the president, Hon. John A. Roche, of Chicago. Revs. Jones, Milsted, Utter and Blake, of Chicago, Rev. H. D. Stevens, of Alton, Prof. Metcalf and Mrs. Fyfe, of Bloomington, and Mrs. Knowles, of Chicago, were appointed a committee on business, to whom all reports, resolutions and nominations were referred.

The secretary then read his report and Mr. Jones offered the treasurer's report and also reported for the committee on the Champaign work. The course of twelve lectures and twelve sermons, given respectively on Saturday evenings and Sunday afternoons, by the Unitarian ministers of the State, have been successfully carried out. The money appropriated by A. U. A. to meet the expenses of the same not being exhausted, and there being a manifest demand for more lectures, the committee recommended that such money be used to continue the work.

At 11 o'clock Mr. Jones presented an outline course of study for Sunday-schools, reaching through a period of at least six years, prepared by a committee of the Western Sunday-school Society. The report elicited much interest and called forth discussion from Messrs. Duncan, Blake, Prof. Metcalf and others.

Adjourned.

At 2 P. M. the Conference listened to an address from Rev. H. T. Root, of Hinsdale, on the "Religious Mission of Science." He denied the materialistic tendency of scientific studies and showed their power to give grander conceptions of God, man and duty. Mr. Byrnes followed in the discussion and found abundant illustrations to show the common interests of religion and science.

At 3 P. M. Rev. David Utter, of Chicago, read a paper "On Teaching Morality." The paper was prefaced by a lengthy extract from Plato's Meno, going to show the difficulty of teaching virtue, and the conclusion of the essay seemed to be that morality must be chiefly taught by indirect methods. The paper called forth such a lively discussion that it crowded out the other number for the session. Among those taking part in the discussion were the Methodist minister of the place, the presiding elder's wife, and several of the professsors of the Normal School, who valiantly insisted upon the contribution of the public school in this direction.

The evening was given to a platform discussion of the work of the church. Mr. Blake spoke for the intellectual life and pleaded for more thought in the sermon. Mr. Milsted's topic, "Ethics in the Church," led him to give an interesting account of the charity work of his own church. Rev. Mr. Lamb, of Moline, appeared for the first time on the platform of a Unitarian conference, and his word on the "Social Life of the Church," was cordially received. Rev. T. Lloyd Jones, of Liverpool, made the concluding address, and spoke of the work the Unitarians are doing among the very poor of his city. After which Mr. Snyder, to whose genial presiding much of the pleasure of the evening was traceable, relieved the conference of all money arrearages for the year by raising by subscription and collection some $70 of money in a way that made this exercise highly enjoyable.

Thursday morning Lesley Sprague, supplying the church at Buda, led in the devotional meeting. At 10 o'clock the business committee reported in the following order:

For officers for the next year—President, Prof. George P. Brown, of Bloomington; vice-president, J. H. Van Inwagen, of Hinsdale; treasurer, Mrs. W. C. Dow, of Chicago.

Directors for three years, Rev. David Utter and J. M. Wanzer, of Chicago, and Rev. H. D. Stevens, of Alton.

Postoffice Mission committee the same as last year's—Mrs. H. M. Miller, of Geneseo, chairman.

The nominees were unanimously elected, after which the following resolutions were offered and passed:

Resolved, That the thanks of this Conference are due and hereby tendered to the A. U. A. for its generous gift of $500 towards meeting the expenses of the course of twelve lectures and sermons by the ministers of the State at the university town of Champaign, and that it is glad to report that this missionary work has been so successful that there is reason to believe that the work will be continued under the auspices of a home committee, and the expenses largely met by them.

Resolved further:—That in as much as the expense of the course now completed did not reach the estimated amouut, we respectfully ask permission to use the remaining $209.73 in sustaining additional lectures and sermons at Champaign or at other places, with the continued understanding that it be used only to pay for the incidental expenses for hall and traveling, the services of the ministers being offered without cost to the A. U. A.

Resolved:—That the thanks of this Conference are due and are hereby tendered to the Rev. John Snyder of St. Louis for the neighborly good will expressed in coming over our borders to attend our meeting, and for the inspiring and fitting sermon that fittingly opened the Conference.

Resolved:—That the delegates to this Conference desire once more to record their appreciation of the hospitalities of the Bloomington friends and to return hearty thanks for the same. Fifteen years ago, in this place, with the encouragement and support of many whose faces are still seen among us, this conference started out on its work. Sustained with the conviction that no sincere work is lost and that in these years the Conference has been "a cup of strength" to some souls, we go out once more in the faith that at the end of another fifteen years whoever may survive the strain of life will find those in Bloomington who will give cordial welcome to this Conferenee and that there will be an Illinois Unitarian Conference still existing to receive such welcome and that it will come bearing a few more sheaves of garnered grain.

At this point the Chairman of the Business Committee reported that he found it necessary to present to the consideration of the Conference two reports concerning its future work and policy, as follows:

MAJORITY REPORT.—*Resolved*:—That this Conference engage the services of the Rev. H. A. Westall of Bloomington, as secretary of the Conference, with the understanding that he is to give one-fourth of his time to missionary work in the State at a salary of $400 a year.

Signed,

David Utter, H. D. Stevens,
Thomas Metcalf, T. G. Milsted,
Mrs. Fyfe.

MINORITY REPORT.—*Resolved*:—That the Board of Directors of this Conference be instructed to take immediate steps towards securing a missionary and secretary of the Conference who will give his full time and energies to missionary work within the State, and such Board is hereby empowered to inaugurate such work as soon as the man and money are provided for.

Resolved further:—That until such arrangements can be made the services of Rev. Chester Covell be secured to act in the above capacity on the same terms as last year.

Signed,

Jenkin Lloyd Jones, J. Vila Blake,
Mrs. W. W. Knowles.

Mr. Prince, of Bloomington, called attention to the fact that the present voting power at the Conference was necessarily non-representative. The Bloomington parish by virtue of its position as host was present with its full delegation of eleven votes, while the other societies were represented by from one to three delegates; he therefore moved that each society entitled to representation be permitted to cast the full number of votes such societies would be entitled to. After discussion the motion was withdrawn. The question was then discussed at length, Messrs. Utter and Milsted speaking in favor of the majority report; Jones, Blake, Root, Duncan and others in favor of the minority report. The point at issue being understood that the majority report would carry with it a certain amount of withdrawal of co-operative confidence from the Western Unitarian Conference, which has heretofore always existed, and that the missionary work of the State would be carried on in connection with Mr. Forbush, the agent of the A. U. A., Mr. Blake moved that the first vote should be informal. Carried, ayes thirteen, noes ten. The informal vote was then taken resulting in thirteen for majority report and eleven against it. A motion to lay on the table was lost. Pending a motion to postpone further consideration till two o'clock, Mr. Sprague of Buda moved an adjournment the noon-hour having arrived. Carried.

At 2:00 p. m. the conference re-asembled and took up the business where it was left off Mr. Westall withdrew his name as a candidate for the secretaryship. Prof. Metcalf asked leave to state the reasons why he wished to change his vote and to move the withdrawal of the majority report and the adoption of the minority report. While his sympathies were with the position of the A. U. A. and against that of the W. U. C., he doubted the wisdom of asking Mr. Westall to assume the double responsibilities, but more than that, it had become apparent to him that the Bloomington parish, by the accident of its position as host, was in danger of carrying the conference away from its real constituency and out of the hands of the majority of its friends. Prof. Metcalf's motion prevailed and the minority report was unanimously adopted.

Mr. Westall wished to move without debate that the secretary of the conference be instructed to co-operate with the agent of the A. U. A. in its missionary work. Mr. Jones asked him to *add with the secretary of the W. U. C.* Mr. Westall withdrew his motion, whereupon the following resolution was introduced by Mr. Jones and seconded by Mr. Byrnes:

Resolved, That the secretary of this conference be requested to co-operate as far as practicable with the secretary of the A. U. A. and the secretary of the W. U. C. in the missionary work of the state: Carried.

The business being completed, the programme of the afternoon was taken up. Rev. C. F. Bradley, of Quincy, read a paper on "The Religion for which the People are Asking; is it Unitarian?" This was followed by a sermon by Rev. George B. Stocking, of Peoria, from the text, "Marvel not that I said unto you, you must be born again." At the close of the sermon a tender word was spoken by Mr. Jones and the conference closed.

The weather throughout was delightful and the attendance prompt and large.

The following persons were in attendance, those whose names are set in italics not being entitled to vote; only societies having paid $5 into the treasury of the conference during the year being entitled to delegates:

Alton—Rev. *H. D. Stevens and Miss Julia Phillips.*
Bloomington—Rev. H. A. Westall, Prof. G. P. Brown, Prof. Metcalf, Mrs. Florence Eddy, Mrs. Oscar Wakefield, Mr. Solon Fisk, Mrs. L. A. Williams, E. M. Prince, Mrs. S. K. Noble.
Buda—Rev. Chester Covell, Mr. and Mrs. Lesley Sprague.
Champaign—*Mrs. S. A. Forbes.*
Chicago—First Church—Rev. David Utter, Miss Slocum and Miss Gillett.
Unity Church—*Rev. T. G. Milsted.*
Third Church—Rev. J. Vila Blake.
All Souls Church—Jenkin Lloyd Jones, Mrs. W. W. Knowles, Elial Barber.
Geneva—Rev and Mrs. T. P. Byrnes.
Hinsdale—Rev. H. T. Root.
LeRoy—*Rev. C. A. Garst.*
Moline—Rev. F. P. S. Lamb.
Peoria—*Rev. George B. Stocking.*
Quincy—Rev. and Mrs. C. F. Bradley
Sheffield—Rev. L. J. Duncan.
Tremont—Miss Dean, Mrs. S. A. Kingman, Mrs. Hinsey.
Outside the State—*Rev. T. Lloyd Jones*, of Liverpool, *John Snyder*, of St. Louis, and *J. B. Frost.*

CHESTER COVELL,
Secretary.

THE PACIFIC COAST CONFERENCE.

The Pacific Unitarian Conference met at Portland, Oregon, Sept. 25th to 29th. There was a good showing of ministers and laymen from the various points on the coast. Following is the programme which was carried out as printed:

WEDNESDAY EVENING, SEPT. 25.

8:00 P. M. — Conference sermon, Rev. Thomas Van Ness.

THURSDAY, SEPT. 26.

9:00 A. M.—Devotional service.

9:30.--Business session. Address of welcome, Rev. T. L. Eliot. Address of vice-president, Hon. W. J. Thompson, of Tacoma. Report of retiring secretary, Rev. C. W. Wendte. Report of treasurer, C. A. Murdock.

11:30.—Essay—The Coming Church, Rev. N. A. Haskell.

1:30.—"Looking Backward in its Relation to the Kingdom of God," Rev. W. E. Copeland.

2:30 P. M.—"The Ideal Commonwealth," Rev. T. J. Van Ness, Pacific secretary of the American Unitarian Association. Discussion.

7:30 P. M.—Praise service by the congregation and choir, followed by essay, "The Field is the World," by Mr. Alexander Johnson, secretary of Indiana State Board of Charities.

FRIDAY, SEPT. 27.

9:00 A. M.—Devotional service.

9:30 A. M.—Address, Rev. John Fretwell, of England, on the Missionary Field.

10:30 A. M.—Essay, "The African and Indian Problems," Genera! J. F. B. Marshall, of Boston.

11:30 A. M.—Essay, Rev. P. S. Thacher, of Santa Barbara.

1:30 P. M.—Report from churches.

2:30 P. M.—Essay, "The Public School and the Public Morals." Rev. C. W. Wendte, Oakland. Discussion.

3:30 P. M.—"The Pantheistic Element in Christianity." Rev. Ernest C. Smith, Seattle

Continued on page 54.

Church-Door Pulpit.

Any church may secure the publication of any acceptable sermon in this department by the payment of $5, which sum will entitle the church to one hundred copies of the issue in which the sermon is printed.

SELF-SACRIFICE.

A SERMON PREACHED AT GENEVA, ILLINOIS, BY THOMAS P. BYRNES.

Published by the Congregation.

"He thas loseth his life for my sake shall find it." Matthew, x, 39.

This text reads like a contradiction, but put into plain modern English it simply means that he who, for anybody's sake, forgets and disregards the impulses and promptings of his lower and selfish nature, and surrenders to those higher and more generous promptings of the soul, in a real sense loses his lower life and finds a higher and nobler life. This under its various forms of disinterestedness, self-forgetfulness and self-sacrifice is one of the great virtues that all men have agreed in praising and all religions have enjoined. Amidst the world's schemes and devices for selfish ends it is disinterestedness; in one's lonely closet it is self-forgetfulness in the thought and interest for others; in the competition and struggles of life, it is self-sacrifice for the help and welfare of others. This spirit of self-sacrifice which has developed into a passion in many human hearts and bosoms to-day, a passion the most glorious and exalted that swells in human breasts, the most freighted with blessings to humanity, undoubtedly had its origin in the love and care of the mother and the father for their offspring, the love and thought of one being going out for the care and help of another within the limited circle of the home.

This is the genesis of that spirit and love that by exercise and growing strength within the home soon burst its narrow confines, and went out in thought and care for the tribal interests and welfare, and became the foundation of that patriotism that in the name of God and man fought for home and country. This in turn led to that wider interest and care for men which finally burst the tribal limitations and led to national union and bonds of fellowship, that spirit in religion which sent the gospel to the gentiles, that builds asylums for the weak and helpless, that feeds the hungry and clothes the naked, that exercises and spends itself in a thousand ways in civilized society,— in courteous manners and kindly feelings, in the generosity and magnanimity of the Christian character. This is the source of that pity and compassion that suffers with human suffering everywhere, that annihilates the distinctions of kindred in the thought of suffering man. This is the source of that sacrifice that bears crosses, carries burdens and turns away from the comforts of life that others may have its necessities. This native human instinct, that leads the mother to care for her child through its exercise and growing strength through the ages, blossomed in that glorious exaltation of spirit and generosity of character that led one of our great American patriots to say: "The world is my country, and to do good is my religion," and also found its highest expression and exemplification in Jesus of Nazareth, of whom the greatest thing that we can say is that he went about doing good, and died upon the cross that truth might live and virtue be exalted and human love be vindicated by a martyr's death. This I take to be the foundation and source of that noble virtue which is one of the main emphases of Christianity and the most honored virtue in the category of morals. How to still increase and foster this noble sentiment and passion for others' welfare, this altruism of the human heart and soul, this spirit of self-sacrifice for the good of all, is still the great work of the Christian ministry and of human persuasion. But as the loudest mouthed preacher of humility is often the tyrant who would have all humanity at his feet, so likewise the strongest enforcer of self-sacrifice on others is liable to be the human vampire and parasite who would live on the blood, the generosity and magnanimity of his self-sacrificing friends and fellows. Of course there can be no real and worthy self-sacrifice on the part of one person without some other person being the gainer, and for this reason what is a noble virtue to practice ourselves is but a form of selfishness to insist on and exact from others. Yet this may be one of the reasons why self-sacrifice is so honored by the selfish men and women of the world who practice it the least. Thus the old miser who had listened to a very eloquent and convincing sermon on the "Blessedness of Giving," thought it an excellent time to go begging. Although self-sacrifice has been taught and enjoined by all the great and civilizing religions of the world, yet it is far from being as common a practice among men as it should be, and there are yet great avenues of life and occupation where its spirit has yet scarcely entered and its generous warmth scarcely been felt. It is perhaps the hardest virtue to practice, because it is contrary to many of the ways of the world and many of the strongest natural instincts and impulses in man.

Self-preservation is the first law of nature, and the living up to this law requires a good deal of self-regard and self-interest. Then again self-sacrifice is the hardest virtue to teach men and persuade them to practice, because we cannot show them the reasons why as in other things. We cannot explain to men how they will be the gainers from the practice of self-sacrifice and the thoughtful consideration of others, for to show them any gain and ask them to be self-sacrificing for that reason, would be to take the self-sacrifice out of the greatest help they might do for another. For the essence of self-sacrifice consists in giving oneself to others, where no gain is sought nor expected. Though we cannot trace logically all the steps that lead to the conviction, though we cannot give a formula for our faith and knowledge, yet we know that self-sacrifice is a noble virtue and it is no mistake that the experiences and observations of humanity have sanctioned its spirit and enshrined it among the highest qualities of manhood, the richest gem in human character. We also know that in some way it is followed by rich and great rewards, we know that what the text says is true, that "He that loseth his life shall find it," and yet when we ask, "Why should you and I be self-sacrificing, why should we think and feel for others, why should we go out of our way to help them," we can only answer that we *ought* to be, the needs of others require it, it is in the order of things that we should be. Our appeal is to that heroic side of human nature that gets its sanction from the infinite mystery and magnanimity that disregards the maxims and logic of the world and with perfect abandon lavishes life where wordly economy would save it. Our appeal is to the direct intuitions of the soul, the generous impulses of the heart that are as natural as the selfish, and need the exercise of self-sacrifice for their growth and strength. Yet when we have done our best, made our strongest appeals, and searched for our deepest reasons why men and women should be self-sacrificing, they are weak compared with what they ought to be from the grandeur and importance of the virtue, and we have to fall back at last on the examples and lives of those great souls who have embodied the virtue in their lives and whose influence was increased by its power for the inspiration and enforcement on us of this great and difficult virtue. We have to fall back on such lives as John Howard, Florence Nightingale, Wendell Phillips, Buddha, Paul and Jesus, who have exemplified to us the power and value to humanity of common sense, self-sacrifice and helpfulness of others, as our strongest reason for enforcing and practicing the virtue to-day.

With most of the other virtues we can see the reason why they should be practiced, and we can appeal to every feeling of self-interest in men to commend and enforce them. We can appeal to men to be honest, to retain their peace of mind and self-respect, to retain the esteem and approbation of their fellows, and sometimes we can enforce honesty as a means of keeping out of jail, though this is a low and poor reason for an honest life as joining the church to keep out of hell is a low and selfish reason for a religious and moral life. We can teach and emphasize the virtues of chastity and temperance, because nature and society punish the violations of these laws with terrible pains and penalties, and because their practice and obedience are rewarded with better health and nobler character. So with all the every day virtues we can show the reasons why men and women ought to practice them, we can appeal to their self-interest, show them where they will be the immediate gainers, by reason, logic, illustrations and persuasion we can enforce the whole moral law on every rational being and make him see the value of its requirements and the rewards for obedience to its sanctions. But with self-sacrifice we have to appeal to another sense and desire in men than their sense and desire for gain. We have to appeal directly to that higher and generous nature in man that gets its sanctions from a higher realm of life than we know of in this world, and though it contradicts the maxims of trade, business and the animal man, yet for the highest life of the spirit and the greatest good of all, we do preach self-sacrifice and the enthusiastic help of others. I believe there is a way of demonstrating that man helps himself when he helps to make his fellows better, nobler and happier. I believe there is a way of showing that humanity's interests are common, for because we are sharers in each other's joys and sorrows, we must go up or down together. For this reason, in the society of the noble and the generous we become noble and generous ourselves. If all men were good, honest and upright, we would never fear being wronged and would never actually be injured, and for this reason the more we help to make our fellows better, nobler and trustworthy, the better off we shall be ourselves, and the less infringements of our rights we will encounter in society.

If we would labor to help others for this reason, we would be doing a grand and helpful work for others, although the essence of self-sacrifice would be lacking in our motive. That was a noble spirit in John Howard, when the narrow revivalist said to him, "You have been laboring so long to save other souls, is it not about time you did something to save your own?" He answered, "I have been so interested in others that I forgot I had a soul of my own." This is the healthy state of the soul, and is the surest sign that it is saved. Better forget that you have a soul of your own while you are laboring and hoping that others may be saved, than to have only a selfish interest in your own soul, and hug that little joy in selfish complacency and congratulation that you are going to heaven while a large portion of your fellows are doomed to hell. All this effort on the part of revival religion to arouse men to save their souls by appealing to their self-interest, their sense of fear and pain, has done more to foster selfishness in the human heart than all the natural hunger and propensities put together. Not until men can so forget themselves in the thought, generosity and care for others, will we have healthy, noble souls, and the kingdom of heaven be a reality in human hearts and human lives.

But there is danger right here that this noble virtue of self-sacrifice will run into irrationalism and superstition. There are things regarded as self-sacrifice that are simply heedlessness, that destroy health and influence, and do no one any real good. I have known people who ought to have been in their warm beds, to ride miles on cold winter nights to attend revival meetings, and finally, as a result of their exposure, go to an early, an immature grave, with the full assurance that they sacrificed health, strength and life, in the interests of religion and their God.

A little common sense ought to teach people that a long life of health and strength given to the service of God and man is more pleasing to God and more helpful to man, and a more rational self-sacrifice. Some people think that they are doing some self-sacrificing service if they are engaged in something that wears them out, or that causes them pain and sorrow, or takes them from the comforts of life; but such sacrifice is of little value unless some one is really helped by it. I have heard a man tell with pious air what a sacrifice he had made in his youth by disposing of his violin after he had been converted, because he thought his love of music detracted from his love of God, and so he threw his instrument away and suppressed that God-given desire of his soul on the ground that he was making a great sacrifice. It was a great sacrifice, but one that did him harm and no one else any good, and had he a higher view of God, he would have realized that the love of music led to God, and its melody was one of His voices that speaks to the soul of man.

It is in this realm of the higher and heroic part of human nature that superstition's dread poison lurks, and priestcraft's dangerous power is wielded. It is the spirit of self-sacrifice that leads the Hindoo mother to crush her dearest joys by throwing her babe into the river Ganges to please the God her ignorance shapes for her. With the conviction that it is self-sacrifice, the Catholic priest denies himself the joys of home, the felicity of wedded life, and much of the sweetness of the fireside. With this mistaken view he unfits himself for his charge and sacred calling by putting himself out of sympathy with the largest and holiest part of human life. All that is bound up in the family and home, none can know and feel for, except those who enter within its sacred gates. With the mistaken conviction that it is true self-sacrifice, the nun suppresses her natural instincts, and shuns the grandest privilege of a woman's life by shutting herself up in a cloister and withdrawing from a world that she ought to remain in and labor to make better. This is another form of selfishness which false views of religion foster, to withdraw from the active, struggling, sorrowing world to save one's own little soul. Much of the cramping and fettering of human nature, the keeping of people in ignorance lest knowledge puff them up, the bigotry and fanaticism, the self-torture and crucifixion that has made this world a dark prison-house for millions, and cursed the entire race in the past, has been due to mistaken views of what true self-sacrifice really is. Man is such a heroic being that there has been no foolish thing so flagrant, nor superstition so absurd, but designing priests could get ignorant people to believe by making them think that it was self-sacrifice.

It is because self-sacrifice is so noble a virtue, and human nature so generous and self-forgetting, that the most rational and common sense principles should be applied to this heroic side of human nature. The spirit of self-sacrifice and magnanimity should be exercised along those lines that best honor God and help man, and return with blessings on the one who gives himself to others. With this test how much that has been misnamed self-sacrifice in the past would be relegated to the grave of outgrown superstition! But true and rational self-sacrifice is one of the saving forces of humanity, founded on eternal laws, and sanctioned by the deepest philosophy of earth. There are reasons as deep and profound as the human heart and soul why men and women should be self-forgetting and self-sacrificing. The deepest truth in the mind-healing philosophy is simply an application of the principle of self-forgetting and self-sacrifice. Forgetting one's troubles, pains and aches in the interest and devotion to others. The greater part of the griefs, morbidness, mental maladies and

forebodings, the despair and disappointments, and many things that make this life a continued misery and dread are the direct outcome of human selfishness, too much brooding and thinking of one's self until the heart withers and life is consumed, because it finds nothing to spend itself upon, finds no way in which to expand by its generous and wholesome outflow for the welfare of others. How many persons there are in the world who are losing their grip on life, pining away with grief and sorrow, swallowing medicine for mental and moral troubles and maladies, when all they need is to throw themselves heart and soul into some disinterested work, something to engage the mind and heart, and lead them to forget themselves, their aches and pains, their narrow selfish selves, and give their higher, nobler and more generous selves to the help and welfare of others.

We know there is nothing so invigorating as enthusiasm, the perfect abandon to a cause or an idea. We know that we should be better off if we were always so busy in some generous work that we did not have time to think of our troubles, pains and misfortunes. This relief we can always find by deeply desiring to help the nearest fellow-being that needs human help, and throwing ourselves heartily into this self-sacrificing work. Then again self-sacrifice is sactioned by the ennoblement and enlargement of the human heart, the deepening and widening of the human feelings and sympathies, the taking into one's own bosom, through sympathy and feeling, the life of all those around us, feeling their heart throbs, sympathizing with their griefs, being thrilled by their joys. To be allied by a great and generous heart with the whole human race is to he great and full of life, and it vindicates the profound truth of the text that "He that loseth his life for the sake of others shall find it," and shows it to be no mere rhetorical flourish but an exact mathematical statement. For to throw oneself heart and soul into the interests of others, to be constantly stirred by a great and deep feeling for our fellows' welfare, and to have the interests of humanity above our own is as much greater than selfishness as the human race is greater than the individual man. In fact the truly great, generous and self-sacrificing man in some mysterious way feels all the deep currents of life that circulate and throb in the great heart of humanity. Self-sacrifice is the great law of the universe and seems to be foreshadowed in the attractions of matter. May it not be the spirit of self-sacrifice in matter that constitutes its cohesive power? Is it not one atom giving itself to another until they are bound together in an indissoluble union? This is the force of the magnet drawing the steel to its bosom like an inseparable friend. So with man, it is the man who gives himself to others that draws others to him. This is the philosophy of personal magnetism and personal power, the generous and self-forgetting is always the man who sways the multitude and has the homage of his fellows. For in this giving of oneself to others by some mysterious law, it opens up the doors of the human soul for the incoming of eternal and almost infinite power and life into the heart of man. This power, born out of his self-sacrifice, constitutes the greatness and mastership of Jesus, and has exalted him to a deity in the eyes of a wondering and grateful humanity.

Self-sacrifice is a necessity to human society because men and women do need each other's help. It is from the prevalence of this generous spirit in human nature and society that social intercourse is possible, and individual weakness is backed and supplemented by organized effort and helpfulness for the welfare and comfort of man. If this were not the case,—if men and women were not self-sacrificing, if they did not go out of their way to help their fellows, if human society were not bound together by common ties and needs, it would soon go to destruction and dissolve into a billion fragments of isolated individuals, every one for himself and himself only,—would end in the destruction of all, for the strongest and best equipped man that ever lived, could not live a day single handed and alone, but would be driven to the wall by the forces of nature and selfish man, that would be arrayed against his single handed efforts. The spirit and principle of self sacrifice, man giving a part of himself to his neighbor, is the foundation of all that is good in human society to-day, it is the measure of human civilization, the best part of every government, every organization, every business, and corporation where men and masses unite and mutually pledge their strength and capacities for the better securing the necessities and amenities of life. It is the best part of labor even when man sells it in the market. Does the capitalist think he can ever pay wages high enough to compensate the man who gives his whole heart and mind, health and strength, untold aches and pains, to do him service and coin dollars for his till? Does the laborer think that his dollar is all he gets from the capitalist? Too often it is all that he gets, but in many instances there comes with his dollar a real unselfish wish and hope that it will be wisely spent, that it will bring him comfort and blessings. As a general thing his unselfish labor and interest in his work is returned by an interest in his well-being, that is worth more than the gold his toil is paid with. As a rule labor is more unselfish than capital, it suffers more, gives more, bears more, and does not look for half the enjoyment or freedom that capital does in return. But the best part of their relation is the self-sacrifice on which their relation is based and without some of which on both sides, their mutual agreement and understanding is impossible. I have known a farmer to insist that a laborer remain with him a week longer, to the laborer's inconvenience, on the ground that his crops were going to waste and it was the laborer's duty to do it if he possibly could. But would the same farmer keep the same man a week longer than he wanted him at his inconvenience in order that the man might have a home or find another place?

This kind of sacrifice is as morally binding on the capitalist as it is on the laborer, but the laborer is the one called on more often to make it. The highest interests of both are in their mutual self-sacrifice and interest, thought, and care for each other's welfare.

The best part of the relations of men and women, as communities and neighborhoods, is the self-sacrifice which underlies their common intercourse, their givings and takings, their courtesies and kindlinesses, the watching with the sick, and the sympathizing with misfortunes, all the common life that underlies the intercourse of a friendly neighborhood is based on the principle of self-sacrifice in human nature, men and women giving themselves to others in various ways.

It is the self-sacrificing spirit in man, the generous giving of one's self to another, that makes possible the holiest relation of life, the union in marriage of two individuals. It is this same spirit that makes the union of humanity, and the common brotherhood of man, a reality in life. But there is a force in self-sacrifice which, like love and life itself, eludes our grasp and closest scrutiny, defies our attempts at definition, and leaves us only to observe its force and practice its virtue. While we cannot tell all the ameliorating power and ennobling influence that comes to the self-sacrificing man who generously gives himself to others, yet we know that it is a noble quality of character, that all the world bows in homage to it, and wherever it is seen it carries with it a thrilling power that is beyond definition and explanation.

The world has never been without some noble examples of self-sacrifice and the modern world has not been without her great representatives. The death within the last few months of Father Damien, the Belgian priest, has brought to light throughout the civilized world a noble example of self-sacrifice. The life and story of a man who, in the prime of health and the vigor of youth, left happy and congenial surroundings to help and serve the forsaken lepers on the island of Molokai, might well thrill the civilized world and restore the waning faith in human nature and modern heroism and nobility. It matters little to what sect he belonged, he was a true lover of humanity. And by his devotion to those forsaken lepers, and by exposing himself to that dread disease, that finally caused his death, by this noble devotion he showed himself greater than any sect, and allied himself with the great and good of earth, the prophets and disciples of the one holy religion of "Love to God and man." His was a life of true self-sacrifice, it was simple and obscure, it probably seemed ordinary and commonplace to himself. There are many brilliant preachers and great statesmen who would feel that they were throwing their lives away if they should minister to such a forsaken and outcast people, and yet Father Damien's name has already been heard, honored and loved where many a brilliant preacher's and statesman's name has never been heard, and his simple name and life will be green in the memories of a grateful humanity, when these others will be forgotten, as the world has already forgotten the great preachers and potentates of the first century, while with jealous care it has guarded the memory of the peasant Jesus who gave his life and energies to the poor, the fallen and the outcast. Such has been humanity's tribute to that noble devotion that has gone by the name of self-sacrifice in this world.

Of course true self-sacrifice does not mean self-destruction nor the destroying of one's individuality; it does not mean the wasting of one's opportunities for self-culture and improvement, as many have often done in its interest and devotion. There is no conflict, as many may suppose, between the most perfected human being, the most pronounced individuality and personality, the highest and broadest culture, the strongest passion for improvement, and self-sacrificing service and devotion to others. To give to others you must first have something to give, to be of great service to humanity you must first make the most of yourself, and this implies the disciplining of every faculty and function of life, the seizing upon every opportunity for self-improvement and then giving your perfected life and achievements to humanity's uplifting and ennoblement.

At bottom then there is no conflict between Emerson's gospel of self-reliance, Goethe's gospel of self-culture, and Jesus' gospel of self-renunciation and self-sacrifice. They are single chapters in that still greater gospel which demands that you first be something and attain something, and then share it with your fellows.

This gives us a gospel of self-sacrifice guided by reason instead of superstition. Prospero is capable of doing more for humanity than Caliban, and this capability justifies all the time and labor of his life to attain it. This principle justifies all the intellectual machinery that can be set to work in the church. This principle explodes that argument that "Unity Clubs" are out of place in a church because they emphasize self-improvement instead of self-sacrifice, the true emphasis of a church. That church's self-sacrifice will be weak and impotent that is not first intellectually equipped for the demands and highest service of the age. So with the way of serving humanity and performing our sacrifices, there are helpful ways and there are hurtful and superstitious ways. The difference between the self-sacrifice of Father Damien, ministering to the forsaken lepers and one of his brother priests, wasting his life in a monastery, is not in the discomforts they both face, or the happy surroundings they both leave, but Father Damien's sacrifice is rational and helpful to humanity, the other is superstitious and helps no living man.

Self-sacrifice means the sacrifice of the lower self for the enlargement and ennoblement of the higher self. It means the thoughtful consideration of others, the going out of your way to do them a service. It means a deep interest in the human family instead of an absorbing interest in oneself. The lesson of self-sacrifice is taught by all nature. Nothing seems to live for itself alone, but lives to serve in turn other forms and realms of life. The rose sheds its perfume on every passer by. The stars cast their kindly light on the weary travelers of the night. Everything in the world seems to exist for the help and service of some other person or thing. Men and women should be no exception to this rule, they should shed the perfume of their lives and cast their kindly light along the rough and darkened paths of humanity.

Correspondence.

A DEMOCRATIC RELIGION.

I went to the Unitarian church here yesterday morning. The sermon was a grand intellectual effort. There were but few there. I looked around for young earnest faces. There were but few young men. I saw one strange face. He was young. He did not remove his eyes from the speaker. After the service, I said to him: You are a stranger. He said, Yes. We took a walk. I said, That was a grand sermon. He answered, "Yes; but the preacher, as usual with Unitarians, rather gloried in the weak point of Unitarianism, that there was not a crowd, not popular orators, etc. This is the great weakness of our church. It does not endeavor to reach the masses. The Orthodox claim God made a mistake in creating man; the Unitarians *act* on the same idea. They appeal only to the intellect. God gave men an imagination. Jesus appealed to the masses." This so strongly agrees with my opinion. In Tennessee I heard two orators address a multitude. One appealed to the intellect alone. It was a grand effort. The other, the Confederate orator, watched the effect on the audience. When he rose to his feet, he said: "Was not that grand? But heavens, are you not glad he is done?" There went up a shout. Then, with an anecdote, he aroused the attention of the mountaineers, and held them by his earnest appeal to the imagination. Believing that the chief end of man is to glorify God, and enjoy him forever, it seems to me this idea of only a select few is in reality as bad as the elect few. Cannot the Unitarian church imitate Ward Beecher or Ingersoll in their mission to build up character? Ingersoll only seeks to destroy. His "What shall I do to be saved," is a sneer, but his imagination makes the people interested. Your mission is to build up. Certainly in the growing West this should be done. Cannot you somehow arouse the masses to draw their attention, as is done in Roman and Masonic bodies? G. S. F.

EDITOR OF UNITY:—Having escaped the Egyptian bondage of the creeds of orthodoxy, I was assured by Unitarian ministers that their denomination conditioned its fellowship on no acceptance of creed whatever. I then applied for admission to fellowship, and was received without being asked one question as to my belief. I have since read in some of the Unitarian periodicals that the body does require assent to two or three unwritten articles; that creed, though a very short one, is the real basis of Unitarianism. I came into its fellowship honestly supposing that its basis was character, and not creed, as it professed to be; and should not have entered it had I presumed I was putting myself under the yoke of another creed. Was I mistaken in regard to the matter? Yours for holiness and love,

EASTERN UNITARIAN.

Continued from page 51.

7:30 P. M.—Platform meeting. Brief address from Rev. C. W. Wendte, Rev. T. J. Van Ness, Rev. P. S. Thacher and others; followed by a reception in the church parlors.

SATURDAY, SEPT. 28.

:00 A. M.—Devotional service.

:30 A. M.—Address, Miss Helen F. Spalding, Portland.

10:30 A. M.—Address, Mrs. I. C. Barrows, of Boston. "The Work of Unitarian Women."

11:30 A. M.—Reports on post office mission work; the work of the Women's Auxiliary Conference, etc.

Probably the most important business of the meeting was the action of the conference in regard to a training school for ministers on the Pacific coast. Some time ago President Horace Davis, of the University of California, requested the various religious denominations to establish their theological schools at Berkeley and take advantage of the educational advantages offered by the state. So far no denomination has accepted the invitation, consequently the field is open to the Unitarians. At first the conference thought it would be too great an undertaking to engage in, but it was finally decided by a nearly unanimous vote to accept the offer of the University and establish as soon as possible three theological chairs. It is hoped one will be supported by the A. U. A., and $800 for five years was at once subscribed toward another. Much enthusiasm was generated on the subject and it now looks as if the rest of the money could be secured. These three chairs, in connection with lectures to be given by certain of our divines on the coast will be sufficient at first. Many of the subjects taught in the University can be listed on the course for ministers. The details of the school are of course not yet worked out, but there is little doubt that the plan will be fully arranged and that in a short time we will have another educational centre from which to draw our Unitarian preachers. It was a great pleasure to all to have the earnest word of General Marshall. His speech on the Indian question was one of the features of the conference. The paper by Mr. Copeland also drew forth much discussion. It, with Mr. Wendte's able talk on the public schools, gave a practical tone to the thought of the conference, which was thoroughly enjoyed by the laymen.

Taking all in all the conference was one of the best so far held. It has given the Portland congregation new enthusiasm for the coming year's work under the careful leadership of our beloved pastor, Mr. Eliot.

TREASURER'S REPORT FOR ILLINOIS STATE CONFERENCE.

RECEIPTS.

American Unitarian Association		$ 145
Churches—		
Buda	$10	
All Souls, Chicago	30	
Third Church, "	60	
Geneseo	20	
Hinsdale	25	
Sheffield	10	
Warren	10	
		—$ 165
Individuals—		
H. D. Stevens, Alton	$ 2	
H. A. Westall, Bloomington	10	
Thomas Metcalf, Bloomington	10	
David Utter, Chicago	10	
J. V. Blake, Chicago	2	
F. P. S. Lamb, Moline	5	
Friends	21	
	—$ 60	
Collection at Bloomington Conference	10 94	
From the Field	28	
		$ 408 94

DISBURSEMENTS.

Toward salary of State Secretary	$ 348 37	
Traveling expenses of Secretary	45 57	
Printing	4 50	
Cash on hand	10 50	
		$ 408 94

In addition to the above the amount of $330 was reported by a special committee on an old arrearage not passed through the Treasurer's hands. This, together with the $258 94 above shown, makes a total of $588 94 raised within the State for State conference work during the last year.

SPECIAL FUND FOR MISSIONARY WORK AT THE UNIVERSITY TOWN OF CHAMPAIGN.

RECEIPTS.

American Unitarian Association		$ 500 00

DISBURSEMENTS.

Hall, printing, hymn books, etc	$ 151 25	
Travelling expenses of ministers	139 02	
Cash on hand	209 73	
		$ 500 00

MRS. MARIETTA A. DOW, *Treasurer.*

Notes from the Field.

Beatrice, Neb.—We give below an announcement and a message from Miss Leggett, bearing date Oct. 8, but received too late for insertion in last week's issue: The new Unitarian church at Beatrice will be dedicated Sunday, Oct. 13th. To the many friends, East and West, who have shown generous interest in this church-home, are grateful greetings sent, believing you will share our joy on this day of consecration.

MARY L. LEGGETT, *Minister.*

—We send congratulations to the minister and people of this new Unity church.

—The order of exercises on the day of dedication, was as follows: Organ. Hymn, "Hallelujah." Responsive Service. Anthem. Scripture Selection, Rev. E. Powell. Hymn. Prayer, Rev. G. Reynolds. Sermon, Rev. George Batchelor. Solo, Mrs. Gillette. Dedicatory Responsive Service. Offertory. Hymn. Benediction.

—The responsive service of dedication was as follows:

Minister—Let us dedicate this church to the service of Truth—Old and New, which is God's revelation to Man.

People—To the service of Truth, as revealed in the Past and the Present, whose Scripture is by the inspiration of God, we dedicate this church.

Minister—Let us dedicate this church to the promotion of Right-Thinking, Right-Loving and Right-Living.

People—Thus do we dedicate this church to Righteousness, which is the law of life.

Minister—Let us dedicate this church to the religion of Love, both human and divine.

People—To love of God and man, which is the keeping of the Law, we dedicate this church.

Minister—Let us dedicate this church to belief in the Fatherhood of God and the Brotherhood of Man, as revealed in the life of Jesus.

People—As children of our father, and as disciples of Jesus, our Elder Brother, we dedicate this church to belief in the Fatherhood of God and the Brotherhood of Man.

Minister—Here may all seek that knowledge of God in which is life eternal. Here may worship be in Spirit and in Truth.

People—To search of that knowledge in which is Life, and that obedience in which is the liberty of the sons of God, we dedicate this church.

Minister—May this be a spiritual home to all who worship here. May the weak here receive strength. Here may the strong both give and receive life, more abundantly.

People—May this church ever be in the spiritual sense a home, where are sought whatsoever things are true, honest, just, lovely and of good report.

Minister—May the peace of God, which passes understanding, abide within these walls.

People—May Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness and Temperance, against which there is no law, be fulfilled in this church, which we thus dedicate to Truth, Righteousness and Love.

Choir—"Glory to God in the highest."

All—Infinite Love, with grateful praise we thus consecrate to our thought of Thee, this temple of our human love. Breathe, we pray thee, the inspiration of thy Spirit into the song and service of this place. May it be unto us the house of God, and the gate of Heaven. Amen.

Denver, Colorado.—Mr. Samuel A. Eliot has received and accepted a unanimous call to the pastorate of Unity Church. He will enter upon his duties on November 10th. Meanwhile Rev. Thos. Van Ness will resume charge. Mr. Eliot has been supplying the pulpit during the month of September. He has been preaching to large congregations and all the church activities have taken a fresh and vigorous start. The Sunday-school has had the largest attendance in its history. The Woman's Auxiliary Conference has started a series of open discussions on religious topics which are largely attended. The meeting for the re-organization of the Unity Club was attended by over 100 persons. The Ladies' Aid Society has increased its membership and begun work heartily, and Mr. Eliot has organized a Bible class of 63 members. The American Association for the Advancement of Women has been holding its Seventeenth Congress in Unity Church the past week. Among the speakers are Mrs. Julia Ward Howe, Mrs. E. D. Cheney, Mrs. Mary L. Livermore, Mrs. Meyer and Mrs. Hazard.

—Mrs. Crawford is giving in the church a series of piano recitals to appreciative audiences.

—The Channing Club held its first meeting for the winter at the St. James Hotel on October 4. Fifty gentlemen sat down to dinner. The dinner was given by the Club to welcome Mr. Eliot. Speeches were made by Mr. T. C. Henry, President of the Club, Mr. Eliot, Rev. Myron Reed, of the First Congregational Church, Attorney General Jones and Col. Moore.

Jamestown, N. Y.—We take the following from the Jamestown *Evening Journal* of Oct. 6:

A very large audience assembled at the Independent Congregational church Sunday morning, pursuant to the call published in the *Journal*. Rev. Henry Frank spoke a few words of exhortation regarding the loyalty and devotion of the members, after which he nominated Major Smith as moderator of the meeting. Major Smith appointed A. E. Pierce as secretary. The moderator stated that the object of the meeting was to decide upon a permanent pastor for the church. S. Briggs obtained the floor and read the following resolutions, which were promptly seconded and carried by a unanimous and enthusiastic vote:

Resolved, That we, the members, friends and supporters of the Independent Congregational church take this occasion to express our appreciation of the able and successful services of the Rev. Henry Frank as pastor of the church during the preceding year.

Resolved, That we hail his clear and decisive utterances of radical truths as the keynotes of true inspiration for the present age; and that we have gladly given him our support and friendship in the bold defense of his convictions during the past year.

Resolved, That we therefore earnestly request him to continue his pastoral relations to this church; and that we promise him our most cheerful encouragement in the prosecution of his conscientious duties.

Resolved, That the board of trustees is hereby authorized to engage the services of Mr. Frank in accord with these resolutions.

Chicago, Ill.—A special board meeting of the Women's Western Unitarian Conference was held Oct. 11, Mrs. West in the chair, Mmes. Dupee, Jones, Ware, Miss Hosmer and the secretary present. Letters were read from directors of Minnesota, Iowa and Kansas, in which hearty sympathy with the National re-organization plan was expressed. Miss Le Baron presented her resignation as the conference delegate to the National Conference, which was accepted. It was then moved that Miss Emma Dupee serve as our delegate. Delegates to the National meeting of women at Philadelphia, Oct. 31, were appointed as follows: Mrs. C. J. Richardson, of Princeton, Mrs. John Ware, of Chicago, Mrs. Udell, of Grand Rapids, Mich., with Mrs. Phoebe Houghton as alternate. Delegates were instructed to vote for the "Proposed Constitution" and for the name "National Alliance of Unitarian and other Liberal Women." It was moved that all churches having contributed within one year over $5.00 into the Conference treasury, be entitled to as many individual memberships as there were dollars. A letter was read by Miss Le Baron from Mrs. Fanny Ames, of Boston. The meeting then adjourned.

FLORENCE HILTON, *Sec.*

Luverne, Minn.—We have received the programme of the Minnesota Conference in session at Luverne this week, from the 18th to the 20th, including the double ordination of Mr. and Mrs Bagley at Sioux Falls, South Dakota, on the evening of the 17th. The ordination of Helen G. Putnam on the evening of the 18th, and the dedication of Unity church on Sunday the 20th, mark the Conference as one of special interest. The names of all the Minnesota ministers, of Mr. and Mrs. Bagley; Miss Putnam and Mr. Lewellyn, of Dakota; of Miss Gordon and Miss Murdock, and Mr. Hunting, of Iowa, and Messrs. Jones and Effinger, of Chicago, are on the programme.

Kalamazoo, Mich.—The Michigan conference of Unitarian and other Christian churches met in Kalamazoo this week, Oct. 17-18. The Michigan ministers, Messrs. Reynolds, Batchelor, Horton and Slicer, of the East, Miss Tupper, of Indiana; Mr. Jennings, of Ohio, and W. C. Gannett, of New York, were present, and took part in the exercises. The culmination of interest was on the closing evening, the ordination and installation of Carrie Julia Bartlett. Oscar Clute preached the sermon, Mr. Gannett gave the charge and right hand of fellowship to the minister, and Grindall Reynolds the charge to the people. We look for fuller reports next week of both the Michigan and Minnesota conferences

Spokane, W. T.—The Unitarian Socieiy owns an excellent lot and church building well situated on a street which is fast being given up to business. Rev. Mr. Wheelock has handed in his resignation, but the people are loath to have him go, and so he has decided to remain until Dec. 1, 1889. The superintendent of church work, Mr. Van Ness, spent several days here, preaching Oct. 6 to a full congregation. His enthusiastic work will help the society to make renewed effort to cancel the small debt still remaining on the church.

Grand Haven, Mich.—In the disastrous fire at Grand Haven last week, the Unitarian church was entirely consumed. The estimated cost was $8,000, and the insurance, we learn $5,000. The church had for some time been without a minister. We send sympathy to our friends in the loss of their beautiful and home-like building. It stood there as a monument of the faithfulness and devotion of the little band out of whose hearts it came.

Cooksville, Wis.—The members of our little Sunday Circle have decided to meet, during the winter, every Sunday morning at eleven o'clock, in the church basement. They are now to take up, in addition to their sermon reading, the study of James Freeman Clarke's "Ten Great Religions."

AGENTS WANTED! to whom unusually LIBERAL TERMS will be given to introduce our new book.
BIBLE BRILLIANTS: BIBLE STORIES.
:-:-:-:-:-:MOTHER'S HOME
The greatest success of the year, and something entirely new in the book line. Royal Quarto; size, 9 3-4x11 3-4, finest of paper, large type; 320 illustrations, 68 full page, 2 of them printed in nine colors; retail price only $2.50. **Thousands will be sold for holiday presents.** Those first in the field will reap a harvest. Act quick or you will miss it.
CRANSTON & STOWE, CHICAGO, ILL.

The Home.

"FAIR PLAY."

He hurried up to the office as soon as he entered the hotel, says the Detroit *Free Press*, and without waiting to register, inquired eagerly:

"Any letter for me?"

The clerk sorted out a package with the negligent attention that comes of practice, then flipped one—a very small one—on the counter.

The traveling man took it with a curious smile that twisted his pleasant-looking face into a mask of expectancy.

He smiled more as he read it. Then oblivious of other travelers who jostled him, he laid it gently against his lips and actually kissed it.

A loud guffaw startled him.

"Now, look here old fellow," said a loud voice, "that won't do you know. Too spoony for anything. Confess now your wife didn't write that letter?"

"No, she didn't," said the traveling man with an amazed look, as if he would like to change the subject.

"That letter is from my best girl."

The admission was so unexpected that the trio of friends who had caught him said no more until they had eaten a good dinner and were seated together in a chum's room.

Then they began to badger him.

"It's no use, you've got to read it to us Dick," said one of them, "we want to know all about your best girl."

"So you shall," said Dick with great coolness; "I will give you the letter and you can read it yourselves. There it is," and he laid it on the table.

"I guess not," said the one who had been the loudest in demanding it, "we like to chaff a little, but hope we are gentlemen. The young lady would hardly care to have her letter read by this crowd," and he looked reproachfully at his friend.

"But I insist upon it," was the answer, "there is nothing to be ashamed of—except the spelling, that is a little shaky, I'll admit, but she won't care in the least. Read it Hardy, and judge for yourself."

Thus urged, Hardy took up the letter, shamefacedly enough, and read it. There were only a few words. First he laughed—then swallowed suspiciously, and as he finished it, threw it upon the table again, and rubbed the back of his hand across his eyes, as if troubled with dimness of vision.

"Pshaw," he said, "if I had a love letter like that"—and then was silent.

"Fair play!" cried one of the others with an uneasy laugh.

"I'll read it to you, boys," said their friend, seeing they had made no move to take it, "and I think you'll agree with me, that it's a model love letter."

And this was what he read:

Mi oween deer PaPa

I sa mi PRairs every nite annd Wen i kis yure Pictshure i ASK god to plese you gOOd bi PaPa yure best gurl. DOLLY.

For a moment or two the company remained silent, while the little letter was passed from hand to hand, and you would have said that each and every one had hay fever by the snuffing that was heard. Then Hardy jumped to his feet:

"Three cheers for Dolly and three cheers for Dick's best girl!"

They were given with a will.

GOOD HINTS TO MOTHERS.

A friend of mine who lives in the suburbs has a small boy, not more than five years old, I believe, who has an inveterate habit of running away. He is a sturdy, stout-legged little chap, of great courage and enterprise, but his father and mother have been put to a good deal of anxiety on his account. Sometimes he is found in the next town, sometimes by the railroad, and again in a certain pasture, where he enjoys the congenial society of several young colts, but it is always a matter of doubt where he will be discovered. Recently, however, the family have acquired a mongrel little terrier, recommended for the purpose, who hunts up Sammy with unerring accuracy. Whenever Sammy is missing, his mother shows his jacket to the dog and tells him to find the boy, whereupon the animal sets off with his nose to the ground, the hired man, or somebody else, follows, and in due time the young vagabond is brought to bay. Here is a hint for anxious mothers.—*Our Dumb Animals.*

Some wag played a rough practical joke on the mayor of Tacoma, Wash., recently. A letter, signed by his name, making a call for marriageable young ladies to go West to marry the superfluous men of that region, was published in a leading Boston daily. As a result his honor has been overwhelmed with letters from spinsters all over the country, despite the fact that he at once telegraphed a denial of the authorship of the letter to Boston. He answers about five per cent. of the letters received—those, he says, which seem to indicate that their writers would make good citizens, advising them to come to the new land of women, though not promising them husbands. The rest of the letters go into the waste basket.

If we could oftener utilize for good even as much as five per cent. of the rubbish that returns to us from the practical jokes played upon us, the jokers might more easily be forgiven. Or if we had the kind of spirit that seeks for the five per cent. that might be utilized, the jokers would be practically rejoked by the good that is brought out of it.

A LITTLE girl was asked by an artist to define drawing. "O," she replied, "drawing is thinking and then marking around the think."

POOR, lazy men are always dreaming of finding pots of gold.

What Scott's Emulsion Has Done!

Over 25 Pounds Gain in Ten Weeks. Experience of a Prominent Citizen.

THE CALIFORNIA SOCIETY FOR THE SUPPRESSION OF VICE.
SAN FRANCISCO, July 7th, 1886.

I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough meantime ceased. C. R. BENNETT.

SOLD BY ALL DRUGGISTS.

C. A. LONG'S

SOLID MUCILAGE PENCIL
PAT APPLD FOR

25 CENTS BY MAIL

No Bottle,
No Waste
No Muss.

ONE PENCIL EQUALS SIX Bottles of MUCILAGE

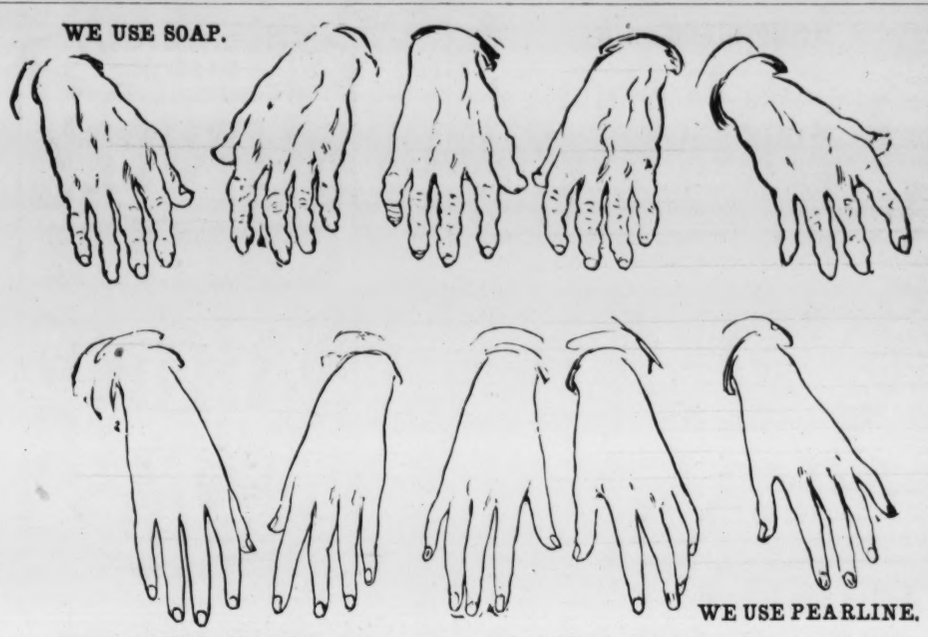
Directions.—Moisten open end and pass lightly over face of the paper, being careful not to get it too damp. Dries **instantly.** Address **Charles H. Kerr & Co.,** 175 Dearborn St., **Chicago.**

CHURCH LIGHT.
Reflector Chandeliers
840 STYLES OF REFLECTORS.
Complete Line of
Gas Machines, Lanterns, Etc.
Street Lighting by Contract. Send for Catalogues and Estimates.
BOSTON. PHILADELPHIA.
Western Wheeler Reflector Co.,
195-197 Michigan St., Chicago, Ill.

ELECTRIC, GAS, OIL.

TACOMA INVESTMENTS.
GUARANTEED 10% net on all moneys sent us, for investment in real estate in the thriving city of **TACOMA, Wash.**; besides we send you one-half the profits; 8% net on mortgage loans, first-class security. Write for information. Best references given. Address,
MANNING, BOGLE & HAYS, Tacoma, Wash.

Little Girls and Boys can make $2,00 Per Day Working for us. Address BARKER PUBLISHING COMPANY Atlanta, Ga.

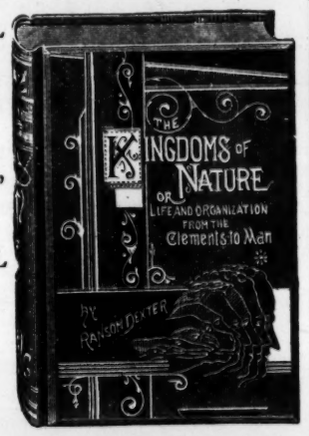


DISTORTED HANDS will surely come to those who clean house and wash clothes in the old-fashioned way—with soap. How can it be otherwise? You rub—rub—rub, and you ache—ache—ache. You spend hours inhaling the hot steam and odors which rise from the tub, impregnated with the filth of soiled clothing, and with all this you have not obtained the best results.

WITH PEARLINE a delicate woman can do a large wash. You do not have to rub yourself and your clothes to pieces. You do not have to inhale fetid steam; when finished you are not too tired to see that your work is well and economically done, and that you have saved many hours of woman's hardest work.

JAMES PYLE'S PEARLINE is the modern soap. Beware of imitations.

EXCEPTIONAL TERMS TO UNITY SUBSCRIBERS, ON AN EXCEPTIONAL BOOK OF PERMANENT VALUE.



From Prof. J. W. Velie, Secretary of the Chicago Academy of Sciences.

"The Kingdoms of Nature," a book written by Dr. Ransom Dexter, of this city, is a work that will fully satisfy the present demand for popular and useful knowledge of the subjects of which it treats.

"The author begins with a consideration of the elements of matter, and the forces which unite to mould and modify matter in its different unorganized combinations. He then traces the modified action of matter and force into vegetable and animal organizations, giving also the proximate principles of their tissues.

"One of the most striking characteristics of the work is its critical accuracy; yet at the same time it is so plainly written that any one who can read will readily understand the subjects therein discussed. I am pleased with its design, arrangement and composition.

"The illustrations throughout the work are exceedingly fine. I most cheerfully say that I consider it the best book for the price I have everseen. J. W. VELIE, *Sec. C. A. S.*"

The price referred to, in the Professor's letter just quoted, is $3.50 for the cloth edition, $4.50 for the sheep, $6.00 for the half morocco. These prices still apply to all copies sold through the trade, or agents, or on direct orders to any but *Unity* subscribers. To all subscribers to *Unity*, however, the prices will be permanently as follows for the several editions:

Cloth, sprinkled edges	**$1 50**
Sheep, marbled edges	**1 75**
Half Morocco, gilt edges	**2 00**

And as a special inducement for those receiving this paper as a sample to subscribe, or for those whose subscriptions are just expiring to renew at once, we make the following special combination price:

Cloth Edition, with Unity one year	**$1 75**
Sheep Edition, with Unity one year	**2 00**
Morocco edition, with Unity one year	**2 25**

These prices do not include expressage, but for 25 cents extra we will prepay expressage on either edition, to any point in the United States.

Charles H. Kerr & Co., Publishers,
175 Dearborn St., Chicago.

Have You Seen It?
The Best Farmer's Paper in America.
PUBLISHED WEEKLY.
THE FARMER'S VOICE
BEAUTIFULLY ILLUSTRATED.
$1.00 per Year or 50 cents for Six Months.
SEND FOR SAMPLE COPY.
FARMERS VOICE CO. 230 LaSalle St., CHICAGO, ILL.

150% PROFIT TO BOOK AGENTS. Outfit 30c. CHARLES H. KERR & CO., CHICAGO.

UNITY SUNDAY-SCHOOL LESSONS.

Price per dozen does not include postage.

I. Corner-Stones of Character. By Mrs. Kate Gannett Wells.
II. Home Life. By Mrs. Susan I. Lesley and Mrs. Elizabeth L. Head.
III. School Life. By Mrs. F. B. Ames. Each of the above 10 cents; per dozen, $1.00.
IV. A Chosen Nation; or, the Growth of the Hebrew Religion. By W. C. Gannett. 15 cents; per dozen, $1.25; chart, 5 cents.
V. Channing and the Unitarian Movement in America. By W. C. Gannett. 15 cents; per dozen, $1.25.
VI. Theodore Parker and the Liberal Movement in America. By R. A. Griffin. 15 cents; per dozen, $1.25.
VII. Sunday Talks about Sunday. By J. Ll. Jones. 10 cents; per dozen, $1.00.
VIII. Stories from Genesis, By Mrs. Eliza R. Sunderland. 15 cents; per dozen, $1.25.
IX. The Story of the English New Testament. By N. P. Gilman. 15 cents; per dozen, $1.25.
X. Talks about the Bible. (Old Testament.) By Newton M. Mann. 15 cents; per dozen, $1.25.
XI. The More Wonderful Genesis; or Creation Unceasing. By H. M. Simmons. 15 cents; per dozen, $1.25.
XII. Heroes and Heroism. By Mrs. Eliza R. Sunderland. 15 cents; per dozen, $1.25.
XIII. Studies of Jesus. By Newton M. Mann. 20 cents; per dozen, $1.75.
XV. The Childhood of Jesus. Part I. In Jesus' Land.
XVI. The Childhood of Jesus. Part II. In Jesus' Home.
XVII. The Childhood of Jesus. Part III. In Nazareth Town.
XVIII. The Childhood of Jesus. Part IV. In Jerusalem; and after.
These four Series by W. C. Gannett. Each 10 cents; per dozen, 1.00.
XIX. The Seven Great Teachers of the World By Jenkin Lloyd Jones. 5 cents.

SERVICE AND SONG BOOKS.

Unity Services and Songs for Sunday-Schools. 30 cents; per dozen, $2.50; per hundred, $15.00.

Unity Festivals. A Book of Special Services—Easter, Flower, Harvest, Christmas, National, Christening and Covenant, with over seventy carols and hymns. 30 cents; per dozen, $2.50; per hundred, $15.00.

Special Services for Christmas, Easter, Flower and Harvest Festivals. Sample Copies, 3 cents; Per hundred, $2.50.

UNITY INFANT CLASS CARDS.

A. "Sayings of Jesus." 10 cards, illuminated, 15 cents.
B. "Kindness to Animals." 10 cards, illuminated, 15 cents.
C. "Corner-Stones of Character." 12 tinted cards, with photo, 20 cents.
D. "Home Life." 12 tinted cards, with photo, 25 cents.
E. "School Life." Out of Print.

OTHER SUNDAY-SCHOOL HELPS.

Library Cards. $1.00 per hundred.

Quarterly Report Cards. 12 cents per dozen.

Lives and Deeds. Part I. Early Hebrew Stories. By Rev. C. F. Dole. 125 pages, 20 cents; per dozen, $2.00.
Part II. Hebrew Prophets and Kings. By Rev. Henry G. Spaulding. 110 pages, 20 cents; per dozen, $2.00.

Old Testament Chart, to show the gradual growth of the Hebrew Religion and its Scriptures. A convenient fly-leaf in one's Bible, 5 cents.

The Art of Questioning. By J. G. Fitch. 15 cents.

The Art of Securing Attention. By J. G. Fitch. 15 cents.

The Sunday-School; its Tools, Methods and Worship. By J. V. Blake. 15 cents.

"Behold the Fowls of the Air." A Drama for Sunday-School Concerts. Six Characters. By J. V. Blake. 15 cents; or, 7 copies for $1.00.

Worship. Three Sermons in Pamphlet. Worship Necessary to the Completeness of Religion; C. G. Howland. Worship in the Church, J. V. Blake. Worship in the Home, W. C. Gannett. 15 cents.

The Little Ones in Sunday-School. By Anna L. Parker. 5 cents.

The Teacher's Conscience. By Charles G. Eliot. 5 cents.

The Masque of the Year. By Lily A. Long. A Drama for Sunday-Schools or Unity Clubs. 10 cents; $5.00 per hundred.

Th Minstrel's Carol. A short Christmas Drama. 5 cents.

The publications of the Unitarian S. S. Society, Boston, are kept in stock, or ordered by request. Also those of the Sunday School Association, London.

Western Unitarian Sunday School Society,
175 Dearborn St., Chicago, Ill.

Announcements.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH.—Corner Michigan avenue and Twenty-third street. David Utter, minister, Services at 10:45 A. M.

UNITY CHURCH.—Corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday services at 10:45 A. M.

THIRD UNITARIAN CHURCH.—Corner Monroe and Laflin streets. James Vila Blake, minister. Sunday services at 11:00 A. M. Sunday, Oct. 13, Mr. Blake will preach on "The ONE." Sunday-school at 10:00 A. M.

ALL SOULS CHURCH.—Corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday services at 11 A. M.; Sunday-school at 9:30 A. M. Emerson section of the Unity Club, Monday evening, Oct. 21, at 8 P. M.; Philosophy section, at same hour Tuesday, Oct. 22; Novel section, Monday evening, Oct. 28. Teachers' meeting every Friday evening at 7:45.

UNITY CHURCH, Hinsdale.—Herbert Taft Root, minister. Sunday services at 10:45 A. M.

THE NATIONAL CONFERENCE.

UNITARIAN AND OTHER CHRISTIAN CHURCHES.

THIRTEENTH REGULAR MEETING, ACADEMY OF MUSIC, PHILADELPHIA, OCTOBER 28-31, 1889.

SPECIAL NOTICE.—Admission to the Philadelphia Academy of Music is required by law to be *exclusively by ticket*. For the convenience of delegates and other members of our churches, all the seats on the floor of the academy will be expressly reserved for them, and to defray the large expenses of the meeting, season tickets of admission, price $2.00 each, will be sold and required for entrance to the floor. These tickets MUST be procured IN ADVANCE of the meeting and can now be had upon application, either in person or by letter, to Charles H. Kerr & Co, 175 Dearborn street, Chicago or the American Unitarian Association, 25 Beacon Street, Boston.

Circulars containing full information concerning the programme, season tickets of admission, special rates at Philadelphia hotels and boarding houses, railway arrangements, etc., may also be had upon application at the above places by enclosing stamp for postage. For full announcements of these particulars see also UNITY for September 28.

RUSSELL N. BELLOWS,
General Secretary.

The whole world pays tribute to the merits of "Garland" Stoves and Ranges.

FURS

IMPORTERS OF SEAL SKINS.

Ladies who contemplate the purchase of Seal Garments or Furs of any description, are cordially invited to inspect our stock, which is complete in every particular.

AREND & CO.,

FORMERLY

A. BISHOP & CO.

The Old Reliable Furriers,

156 State Street, Chicago.

A CURIOSITY.

We have lately come into possession of rare curiosities of our late civil war, as we have secured several hundred copies of the *Vicksburg Daily Citizen* of July 2, 1863. The *Citizen* is printed on wall paper, and was set up in type the day before the surrender of Vicksburg. The paper is crowded with stirring war news, and amusing paragraphs tell of how they enjoy eating mule meat in the besieged city. We will sell copies of the *Citizen* at the low price of **10 cents each.** If you are not satisfied after receiving the paper your money will be refunded. Address publishers of the SOUTHERN STAR, Atlanta, Ga.

THE FORTNIGHTLY SERMON

Will be issued on the 1st and 15th of every month, containing Mr. Blake's current discourses in the pulpit of the Third Unitarian Church of Chicago. The series will comprise twenty to twenty-six sermons in the year, the number depending on whether the vacation months be omitted or not. In the present year, the publication ran through those months, July and August.

Price, postpaid, 50 cents a year. Per copy, five cents. Address, THIRD CHURCH PUBLISHING COMMITTEE, 917 W. Monroe Street, Chicago, Ill.

*** Our **High Grade List and Bargain Book** sent to any address on receipt of a 2-c stamp.

LORD & THOMAS,
NEWSPAPER ADVERTISING
45 RANDOLPH STREET,
CHICAGO.

SALESMEN WANTED AT ONCE.—A few good men to sell our goods by sample to the wholesale and retail trade. We are the largest manufacturers in our line in the world. Liberal salary paid. **Permanent position. Money advanced** for wages, advertising, etc. For full terms address, Centennial Mfg. Co., Chicago, Ill., or Cincinnati, O.

KINDERGARTEN **A Monthly,** for Home and Schools Sample copy free. Kindergarten Stories and typical lessons. Endorsed by National Teachers' Association. $2.00 a year.
ALICE B. STOCKHAM & Co., Chicago, Ill.

POWDER POINT SCHOOL.—Prepares for scientific school, college, or business. Laboratories. The boys are members of the family. Frederick B. Knapp, S. B. (M. I. T.) Duxbury, Mass.

FULL WEIGHT PURE
DR. PRICE'S CREAM BAKING POWDER
MOST PERFECT MADE

Its superior excellence proven in millions of homes for more than a quarter of a century. It is used by the United States Government. Endorsed by the heads of the Great Universities as the Strongest, Purest, and most Healthful. Dr. Price's Cream Baking Powder does not contain Ammonia, Lime, or Alum. Sold only in Cans.

PRICE BAKING POWDER CO.,
NEW YORK. CHICAGO. ST. LOUIS.

RELIGION AND SCIENCE
—AS—
ALLIES
—OR—
Similarities of Scientific and Religious Knowledge.
By JAMES THOMPSON BIXBY, PH. D.
Second Edition Just Ready.

PRESS NOTICES AND INDIVIDUAL OPINIONS

N. Y. Independent: The main argument of the book is both new and able; and is especially important for religious men who desire to repel random scientific attacks. * * * The volume deserves careful reading, for it contains very valuable ideas, forcibly and yet temperately set forth.

Christian Union: The best book published on the relations of Science and Religion.

London Inquirer: A noble book. It is especially valuable because it boldly enters the enemy's camp and meets him on his own ground. * * * The argument as a whole is as sound as original, as philosophical as it is forcible, as complete as it is timely.

From Dr. Noah Porter, Ex-President Yale College: I have used it in my classes with great satisfaction.

New paper edition, 12mo., 226 pages, 30 cents, postpaid. Cloth edition reduced to 50 cents, postpaid.

CHARLES H. KERR & CO., 175 Dearborn St., Chicago.

EVOLUTION OF "DODD."

Is the most interesting and critical story ever written on the

TEACHERS' PROFESSION.

Sent by mail, prepaid, 25 cents.

HEADQUARTERS
For School Journals, Books on Teaching and
GENERAL SCHOOL SUPPLIES.
Address:
CONTINENTAL PUB. CO.
154 MONROE ST. - - - CHICAGO.
W. W. KNOWLES, Mang'r, Educational Department.

CONFEDERATE MONEY.

Warranted Genuine and in Good Condition.

We are extensive dealers in Confederate Money—rare relics of our late civil war—also bullets, cannon balls, etc. We want agents in every city North to sell these mementos, and we will pay agents handsomely to sell our goods. We will furnish the money to those desiring at the following retail prices: Shinplasters, 10, 15, 25, 50 and 75 cents 25 cents each, or the entire set for 50 cents. Complete sets, consisting of $500, $100, $50, $20, $10, $5, $2, $1, 50c., $2 per set. $500 bills, $1 each. $100 bills, 15 cents or 2 for 25 cents. $50 bills, 10 cents or 2 for 15 cents. $5 and $20, 5 cents each. 50 cents, $1 and $2, 25 cents each. Inquirers inclose stamp for reply.

PUBLISHERS OF SOUTHERN AGENT,
ATLANTA, GA.

One person in each **locality** can earn a good-sized bag of **gold** at work for us during the next few months. Some earn **$20** a day and upwards, and all get grand wages No one can fail who follows our directions. All is new, plain and easy. Experience not necessary. Capital not required; we start you. Either sex, young or old. You can live at home, giving work all your time or spare time only One person has earned $5000 during past few months; you can do as well No room to explain here. Full particulars and information mailed FREE to those who write us at once Better not delay if you want work at which you will be sure of earning a large sum of money every month. STINSON & Co., Box **699**, Portland, Maine.

RIDGE'S FOOD The MOST RELIABLE FOOD **For Infants & Invalids.** Used everywhere. *Not a medicine*, but a steam-cooked *food*, suited to the weakest stomach. Pamphlet free. Woolrich & Co., (on every label), Palmer, Mass.

35 BOOKS GIVEN AWAY with every Year's subscription to the SOUTHERN STAR. Send for sample copy. Address SOUTHERN STAR, Atlanta, Ga.

Special offer in Children's Suits.

$5.00 Only,

And Every Suit a Beauty

Our present sale of Children's 2-piece Suits surpasses any previous attempt at low prices.—They are made of excellent all-wool materials—and comprise many and handsome patterns—$5.00 all we are asking, and they are worth $6 to $8.

Wanamaker & Brown,

State and Adams Sts.

Chicago.

PAMPHLETS ON LIVING QUESTIONS.

Truths for the Times. By Francis Ellingwood Abbot. 10 cents.

Lecture on the Bible. By Rev. Charles Voysey. 10 cents.

Christian Propagandism. By Francis Ellingwood Abbot. 10 cents.

God in the Constitution. By Rev. Ar hur B. Bradford. 10 cents.

Compulsory Education. By Francis Ellingwood Abbot. 5 cents.

The Present Heaven. By O. B. Frothingham. 5 cents.

The God of Science. By Francis Ellingwood Abbot. 10 cents.

On the Vision of Heaven. By Prof. Francis W. Newman. 5 cents.

A Study of Religion. By Francis Ellingwood Abbot. 10 cents.

The Battle of Syracuse. Two essays by James Freeman Clarke and Francis Ellingwood Abbot. 10 cents.

An Agnostic View of the Doctrine of Vicarious Atonement. By W. H. Spencer. 5 cents.

Evolution in Its Relations to v angelical Religion. By B. F. Underwood, Prof. P. A. Chadbourn and Prof. Asa Gray. 5 cents.

Messianic Expectations. By Rabbi Solomon Schindler. I. Introductory, 5 cents. II. Two Thousand Years Ago, 5 cents. III. The Carpenter's Son, 5 cents. IV. Judaism, the Mother, and Christianity, the Daughter, 5 cents. V. A Genuine Messiah, 5 cents. The five lectures for 20 cents.

The Proposed Christian Amendment to the Constitution of the United States. 5 cents.

Is Romanism Real Christianity? By. Prof. Francis W. Newman and Francis E. Abbot. 10 cents.

The Change of Front of the Universe. By Minot Judson Savage. 5 cents.

The Philosophy of a Strike. By N. A. Dunning. 5 cents.

Uplifts of Heart and Will. By James H. West. 20 cents.

Natural Religion. By James Vila Blake. 5 cents.

The Religion of Jesus. By Henry M. Simmons. 5 cents.

Concerning Immortality. By Francis Power Cobbe, William M. Salter, Henry M. Simmons, Minot J. Savage and others. 5 cents.

Emerson's Divinity School Address. 5 cents.

Jesus. By Jenkin Lloyd Jones. 5 cents.

The Revised Hell of Orthodoxy. By Jenkin Lloyd Jones. 5 cents.

A complete set of the pamphlets named in this advertisement, including about 50 pages of valuable matter will be sent by mail or express, prepaid, for one dollar; separat pamphlete sent on receipt of price.

CHARLES H. KERR & CO., Publishers, 175 Dearborn Street, Chicago.

HELPS TO SELF-CULTURE,

PUBLISHED UNDER THE AUSPICES OF THE
National Bureau of Unity Clubs.

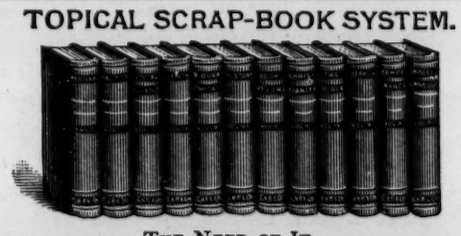
1. **Unity Clubs.** By EMMA ENDICOTT MAREAN..... 10
2. **Robert Browning's Poetry.** By Members of the Chicago Browning Society. Cloth, 12mo..... 50
3. Outline Studies in **George Eliot.** By CELIA P. WOOLLEY..... 10
4. **The Legend of Hamlet.** By GEORGE P. HANSEN..... 25
5. **Progress from Poverty.** Review and Criticism of Henry George. By GILES B. STEBBINS..... 25
6. Outline Studies in **Holmes, Bryant and Whittier**..... 10
7. **The Masque of the Year.** Arranged by LILY A. LONG..... 10
8. Outline Studies in **James Russell Lowell.** By MRS. S. B. BEALS..... 10
9. **Ten Great Novels:** Suggestions for Clubs and Private Reading. By JENKIN LLOYD JONES..... 10
10. **The Study of Politics** in Unity Clubs and Classes. By GEORGE L. FOX..... 10
11. Outline Studies in the **History of Ireland.** By PROF. WILLIAM F. ALLEN.. 10
12. Outline Studies in Dickens' **Tale of Two Cities.** By EMMA ENDICOTT MAREAN.. 10
13. The Importance of the **Intellectual Life.** By JENKIN LLOYD JONES..... 10
14. **History of Art.** Studies of the Lives of Leonardo, Michael Angelo, Raphael, Titian and Albert Dürer. By ELLEN D. HALE... 10
15. **Religious History and Thought.** By JOHN C. LEARNED..... 10
16. **Studies of Holland.** By EDWIN D. MEAD..... 10
17. Outline Studies in the **History of the Northwest.** By FREDERICK J. TURNER, A.M..... 10

Any one mailed on receipt of price. To any UNITY subscriber a full set will be sent prepaid on receipt of $1.00.

CHARLES H. KERR & CO., Publishers, 175 Dearborn Street, Chicago.

AGENTS Can clear 150 per cent by selling "**THE KINGDOMS OF NATURE**"—By RANSOM DEXTER, A. M. Elegantly illustrated, over 500 pages. Sold by subscription only. Full outfit, including a cloth-bound Prospectus of 160 octavo pages mailed to any agent for 30 cents. **CHARLES H. KERR & CO., 175 DEARBORN STREET, CHICAGO.**

TOPICAL SCRAP-BOOK SYSTEM.



THE NEED OF IT.

Articles of great value are constantly appearing in the secular and religious periodicals, and any one who does not save valuable newspaper matter is losing a great deal. The words of One wiser than Solomon are pertinent here—"Gather up the fragments that remain that nothing be lost."

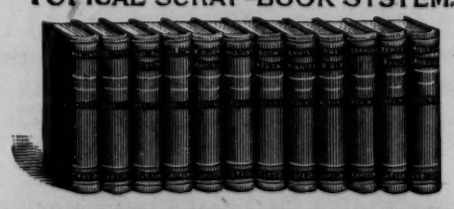
But all the methods for preserving newspaper clippings previously in use, have *serious defects*—take too much time to *find them*, to *fold, re-fold and replace them*, and are not handy for rapid reference. Now the TOPICAL SCRAP-BOOK SYSTEM does away with all these difficulties.

Send for Descriptive Circular.

containing views of ex-President Andrew D. White, of Cornell, Rev. Wm. M. Taylor, D. D., Phillips Brooks, and many others. Hundreds of eminent literary persons commend this system as the best. Many thousands have been sold. PRICE.—The volumes are put at the *marvelously low price* of **75 c. each,** all charges prepaid; 5 per cent. discount on 6 volumes, 10 per cent. on 12.

C. Venton Patterson Pub. Co.,
COOPER UNION, NEW YORK. (P. O. Box 1,858.)

TOPICAL SCRAP-BOOK SYSTEM.



THE YANKEE BLADE has 500,000 readers every week. Sent free, on trial to new subscribers only, 10 weeks for 10 cents. Sample copy free to a list of your story-reading friends. Regular subscription price per year is $3.00. Sent 1 year for $1; 2 years for $1.75; 3 years for $2.40; 4 years for $3; 5 years for $3.50. **We will not be undersold.** 1-cent stamps taken. Mention this paper. Address

10 WEEKS FOR 10 CENTS

POTTER & POTTER, 92 Federal St., Boston, Mass.